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A
BRIEF SURVEY
of the
OLD RELIGION.

Which may serve as a *Guide* to all passengers, yet members of the *Militant Church*, desirous to know & keep, among divers wayes, the *Old-good-way* to Heaven.

Though the Lord give you the bread of adversitie & water of affliction, yet shall not thy teachers be removed into a corner any more ; but thine eyes shall see thy teachers. And thine ears shall hear a word behind thee, saying, *This is the way, walk in it.* Isa. 30. 20, 21.



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RELIGION (Brief Survey of the Old), serving as a guide to all de-

The *militant* Church of *Christ* Uni-
 versally dispersed over the face of the
 earth; more especially to those pruned
 branches thereof seated within the Li-
 mits of

GREAT-BRITTAİN.

The Author wishes the end of his labours,
 Victory over sin, Knowledg and Rest to the soul,
through our sole-Saviour JESUS.

Right dearly beloved ! My
 hearts desire & dayly prayer
 unto the God of *Israel* is, that
 you may be saved: these lines
 will testifie more desire than
 abilitie to benefit. My aim herein hath
 been, as to point at all false wayes, so to
 describe the *Old-good-way* to heaven.

That there is but *one God*, is a truth so
 fully proved & universally beleaved, as
 that it needs no confirming additions;
 who hath prepared *one* certain place of so-
 lace & rest, for the souls of his servants af-
 ter death.

This *one* God, to this one place, hath appointed one *way*, means or rule to *guid* all those by, that travell thitherward.

As we beleewe the unitie of the author & the *end*, so should we all beleewe the unity of the *means*. Yet mans perverse nature longs to tast of *forbidden fruit*; is ready to go out at every turning; nay, to make some wayes where none are found; either out of blind Devotion or singular invention.

Every age & Church affords passengers pretending for heaven, to aim at the first & sovereing happines, but more doe miss, than hit the way; choosing by a disorderly carriage the last misery, which is an eternall banishment from the life God. One great reason is, because *most* follow their *Predecessors*, upon traditionall information, without any serious examination, what they did, or should have done: & *many* will undertake to be *Guids* for lucre sake, not knowing the way themselves.

Moved I was to treat of this Subject, to rectifie the judgment of some, in a two-fold opinion not more dangerous than common; *viz*, *First*, that Poperie is the *old religion*, furnisht for her defense with

with the consent of *Antiquitie* : than
hath which, there is no one conceit more false or
guid hurtfull. *Secondly*, that strict *Walking* with
God, according to the rule of his word, is a
or & new device, to be condemn'd as factious
nity singularity ; than which, the devil hath
ature no greater engine whereby to root out the
y to power of *Religion*.

ome In the reading whereof, be entreated
ut of to take with you these cautions.

gers *First*, that among the many Fathers
first whose authority I have made use of & have
nifs, not by me. I have taken in air at the win-
der- dow, & borrowed help from others, yet
s an such, whose fidelity I have found (& the
od. stream will direct to the fountain) by for-
ow mer experience, having upon occasion
for- compared some of those quotations with
on, the authors themselves. *Secondly*, when
& you meet with those terms of *Universal-*
cre *lity*, all the *Fathers*, *Councils*, or private
learned & holy men, understand it with
this limitation, All that I have seen, read
ft, or heard of. *Thirdly*, that all those hu-
o- mane testimonies of Fathers & Councils,
an are not cited here for *All*. Papists indeed
is rely most upon *their* authority, boasting
se of
h

of antiquity; for their sakes I have laboured to shew how the Fathers (who lent the light of their stile in their writings to illustrate truth) have interpreted Scripture, in the received *fundamentall* points of faith, & how *Councils* stood affected, before *Anti-Christ* violently advanced his bloodie banner above them. But for those who will take *Gods-word* alone, without other sureties, the authorities we speak of may be passed over, as not belonging to them. I have not interposed the opinion of the learned as a prop to strengthen *Scripture*, or because I would have any to make them the *rule* of their faith, but for the weaknes of some ignorant & seduced persons, who think & say, that *Scripture* was never expounded as it is by us of later times. The Lord grant my aim may be profitable to all, offensive to none, otherwaies ready to distate the *wheat* for this *Chaff*, as some are pleased to term it. As for the names of *Hereticks*, which were inventers of strange opinions in severall ages, added only for the illustration of the first Conclusion, if they seem tedious as unnecessary, heed them not, & they cannot hurt you. Some
may

ured may chance to peck up a pearl out of that
t the dunghill. *Fourthly*, whereas my testimonies
illu- throughout, are but pointed unto only, not
ure, set downe at large, (it would require far
s of more time & charge, which I studiously
be- decline) I must request you to take that
d his pains with the honourable *Bereans* (*Acts*
hose 17. 11.) to search the places; especially for
hout the chiefest author, the *book of God*. What
k of you find to dissent, after deliberation, re-
g to ject, what agreeth, receive with thanks-
ion giving.

My request further is, that these may
be taken,

First, for a mean in some measure to al-
lay the furious heat of some, fruitles, con-
troversies, very frequently broached about
the way to heaven. That least such as with
Martha be troubled about *many things*, fall
under the neglect of the most *necessary*. *Se-*
condly, for a help to such that are or may
be students in Divinitie: if they shall not
have many books, they may here see what
is gathered out of many: that so they may
know which is not, which is the right way
to heaven. These dead letters will be to
them, as the lively voyces which *Drusus*
* 4 heard

heard in his wars, *Goe no further. Thirdly*, for a *Guid* to the whole Church; that all to whom they may come & want them, may discerne the *house of God* from a *den of thieves*; the *Militant* from the *Malignant* Church, & the *truely old Religion* squared out & bounded by the *Divine* rule from all other that are so *in name* only; pretending *Authoritie* without *Truth*, succession in *Dominion*, not *Doctrine*, with *number* of reasonles voyces, speciall emblemes of the *Anti-Christian-Monarchie*. For your benefit [my Mothers children!] have I undertaken this work of a *watchman*, though weak & unworthy, to *Guide* Passengers in the ready way to heaven. To you are these *Directions* sent, the summe of twice three years study, with some experience. Either reprove them by sound argument, or approve them by your *Practice*.

And *First*, to you *O Papists*, poor seduced souls, whose good is one main part of my aim; an adversatie I am to none of your persons, to every one of your errors; heartily desiring your conversion & salvation; which cannot be attained but by *the old-way*. The oldest I find is here described;
take

take this, or shew me one more grey. The reasons dissuasive I have given, why you should forsake communion with that Church. If you admire the *Beast*, Anti-Christ, the successive Bishop of *Rome*, adore his Image, submit to his lawes, receive his mark, or the number of his name, (be you what you will, Greeks or Latins, learned or unlearned,) & so live & dye, you cannot be saved. The way they goe, is not, nor ever was esteemed the *Old-way*. The Doctrine they now teach, was never taught as the truth of Christ. Let not *pretences* prevail without *authority*, erroneous *custome* without an impartiall *guid*. Beleeve not what men say, examine *why*. Stand in the wayes, make diligent search for the *old-way*, the *good-way*; having found, walk in it, as you hope to find rest to your souls.

To you *Protestants*, professors of the *Truth*; either joyn wholly with the *Roman-Church*, or cease to plead for her. Why should pen, pulpit or Press, send forth studied toyes, school-quirks or superstitious conceits, to divide or stretch the seamless coat? Walk in peace; be not secure, lest *Satan* ensnare you. Be not too credulous, lest

false brethren mislead you; neither be over-busie with curious unprofitable questions about things unrevealed or truly indifferent. Lest fighting about *shadowes*, you lose the *substance* Mark that *old-way* which the worst men tread, *Job* 22. 15. *Avoid, turn from it & pass away.* There will be some searching tryall overtaketh the world: wherein the faithfull shall stand & be fully purged; the faithles shall cleave unto & perish, with the *Romish Hierarchie*. Blessed are those that walk not after the Counsel of the ungodly, that stand not in the way of sinners, nor sit in the seat of the scornfull.

To you *profane* Christians (so I must speak) Papists or Protestants! withall Secretaries on either side, who have long gone astray, as Satan, the world, & your own flesh have misled you! Now make a stand, submit sense to reason, reason to grace, all to the revealed will of God: run not you know not whether; *ask for the old-way* that leads to heaven; *hearing*, be not idle or ill employed; Pray with understanding & zeal, every day, that God would enable & guid you in walking according to the *Rule* which limits the *Way*.

To

To you *Magistrats*, hearken to what *the rock of Israel* hath spoken. (*2 Sam. 2. 3.*)
They that rule over men, must be just, ruling in the fear of God. Bear not the sword in vain.
Be like the fierie *Cherubims*, turn the edge every way to keep sinners from running into by-lanes, from the *Tree of life*. Be valiant for God! Permit not idolatrie to seat her self any more within this *British Isle*. Suffer not idle Officers any longer in the Church. Let none command but such as are commanded by the word of God to *guide* the travailing woman. Make an enquirie every fifth year; see what warrant men have to bear offices of pride without profit. Call not the lowest of the people to the highest charge. O ye Patrons of the Church, tremble to take mony for *Presentations*. What will it profit you to gain a little treasure with the loss of many souls? To *Present* unworthy persons by word or writing; to *Present* artificers, young unseasoned Schollars to holy functions (who can hear no other voyce calling them, but that of exterior lustre or temporall commoditie) is not only in it self a great corruption, but the evident cause of much & great evill
in

in the Church. Use your power to place *faithfull Stewards* over the *house of God*. Call home such as are absent or let them leave: *Non-residents* from Courtly sports to countrie-service; from the *Bench* to the *Pulpit*, from *Papal-pomp* to *Apostolicall Vigilancy*. Residencie in person & execution of office, is of absolute necessitie. Reform homebred evils, that *Rome* may the clearer see her errors & returne (is it possible?) into the *Old-way* againe.

To you Ministers appointed to *be guides*, watchmen, shepherds, over your particular flocks. Be vigilant, the charge is great; keep not silence; spend the remainder of your spirits in seeking the glory of Christ & the safetie of souls. First learn the way your selves, then direct others. Take not the office without a lawfull call, abilitie, willingnes, free-choyce, with due approbation. Force not your entrance with an arm of silver: compound not for your admission to a charge, neither by present payment, promised debt, nor by a concomitant *Union*; to obtain a *spirituall* with a *corporall* wife, lest both prove unlawfull. Such pills, though gilded for a time with custome

stome & consent, may prove in the end bitter to your tast, when time shall take away the scarf which now veileth your eyes, & conscience light a thousand torches to see your punishment. Seek not many, make not the Church a prey to your inordinate desires: it is the property of fruitles ambition. *Will the Olive-Tree leave her fatnes, the Figtree her sweetnes, the Vine her wine & go to be promoted?* None but the *Bramble*, will doe it. Let the power of the *Cedar*, crush these aspiring *Briars*. The least is charge enough. See what evidence you can find in your selves, of a lawfull *Call* to any one particular *Cure*, without which there can be no true comfort. Many *Livings*, high *Titles*, great & many friends, a heavy purse with big looks & full barnes, will not bear you out in the great day of accounts. *Feed that flock* seasonably of which the *holy Ghost* hath made you *overseers*, that none perish through your default: tell them the *Way* impartially, reprove strangers meekly, walk before unblameably: if you are entrusted with administrations of word & Sacraments, begin first of all to dart the rayes of sanctity in
that

that firmament of honour wherein you are placed. Let the *simplicitie* of the gospel be dearer to you, than any other worldly honour. Relye not on *Dispensations* to attaine preferment, your greatest honour is in your selves & calling. You are *the light of the world, the salt of the earth*; answer your titles.

To you *Husbands*, that you dwell *with your wives as men of knowledg*; be not bitter unto them: abuse them not: give them honour, as to the *weaker Vessels*: teach them at home what good you learn abroad. If they stray, recall them lovingly. Wrested looks, hasty words, inhumane blowes, are not able to bow such weaknes; tye them with the cords of love, then you may mould them into all due observance.

To you *Wives*, that you reverence your husbands; be not loud in their presence; a sharp runs through the head. Oversee diligently the wayes of your houshold: instruct your children & servants: observe the hours for prayer, notwithstanding busines. Let your adorning be with inward ornaments of a sober, quiet, religious, humble mind. *Women that fear the Lord shall be praised.*

To

To you Parents, that you bring up your children in the fear of the Lord. Reprove not what they doe, but teach them what they should doe, with meeknes. Sin is deceitfull, youth frail. Say, nor doe any unseemly thing in their presence: tender wax takes any impression. Pluck them from the pathes of death. Lead them in the way to life. *Provoke them not to wrath* by a greedie restraint of necessaries. Promise no more in mariage with them, than you purpose to per F O R M

To you *children*, that you honour & obey your Parents. They represent the power of God. Next under him, let their presence be respected; next unto his *Word*, their good words & actions should be *guids* unto your feet. A means they were to give you life in the beginning, be you instruments to prolong their life in the ending.

To you *Masters*, that you command not *harshly*, reason not imperiously, suspect not causelessly. So order your work, that your servants may have time with you to serve our Common *master*. They must walk this *way*, as well as you: leave them not behind, you will be questioned for them.

To

To you *Servants*; that you be obedient to them that are *your masters according to the flesh*. Doe what is commanded, without replying, *in singlenes of heart, not eye-service*. So follow your busines, as if none saw but God alone, to whom you owe your chiefest service. No good servant, but is Gods servant. O happy Commonwealth with such Magistrats! Flourishing Church with such Ministers! Heavenly family with such inhabitants, where each one hearkens to other & all to the word of God! To such Christians, death will be as welcome as an Inne to a wearie traveller. Live every day as if it were the last; so shall you come to the bed of *Rest* in an happy hour. Expect it not in this world; have ye not read, *Up & get you hence, here is not your rest*? I conclude with the Apostle, *Silver & gold have I none*, but such as I have, doe I give unto you freely: *in the name of the Lord Jesus Christ of Nazareth, Rise up & walk!*

The old Religion : or a Guide in the way to heaven.

Jer. 6: 16. *Thus saith the Lord, stand yee in the wayes & see, & ask for the old paths, where is the good way, & walk therein, & yee shall find rest for your souls.*

CHAP. I.

Diversity of wayes, works a diversitie in mens minds, & ignorance of all, distracts their choyce of any : at the first sight whereof, we should stand amaz'd, had not the foreseeing eye of a wise God better provided for us; giving us his *word to be a light unto our feet & a lantern to our pathes*, to guid us into the *way of peace*; which commands us to enquire before we chuse; *Ask thy fathers, & they shall shew thee, enquire of the antients & they shall tell thee*; that the authority of sacred antiquitie, may ever tread downe the audacious impudencies of profane noveltie.

It is a commendable practice of all wise travellers, before they begin their journey, to enquire of the aged & to conclude upon their *way*. Yet such is the secure folly of most in their spirituall journey towards heaven, that they never, seldome or coldly enquire, whether they be in or out of their *way*: they begin rashly without consultation, going forwards with as much indiscretion & distraction about the *way*: so it allwayes falls out, when men will either invent a new rule, or be a rule to themselves; few will *stand still* to receive any direction from the ancients, much lesse to enquire; most sleighting antiquitie, would be teachers; desirous not so much to teach only, as to teach things they never

A

learn'd;

learn'd; vainly supposing it *glorie*, to be the first treadew
of a path, though it leads to destruction. Such hath been & is
the manner of mens too too much affected singularity. One
cries, *this is the way*, another checking & countermanding
that with a lowder & greater Eccho, shouts more forcibly
That is the way. One cowardly creeps through the hedge, be
as if he would steal to heaven unseen, not daring to profess
the truth : another violently leaps over all, as though he
would flie thither, (ungovern'd zeal, makes some to leave
the company of those, who may likely get home before
them;) few keep the *old* beaten path, the surest, the safest,
the only way: as our blessed Saviour adviseth his Church
*Cant. 1 8 If thou know not of fairest among women, goe thy way
forth, by the footsteps of the flock.* And the Prophet *Jeremy*
here, his countrymen the Jews, *stand in the wayes, ask for
the old way, which is the good way, &c.*

CHAP. II.

THat we may understand what the Lord would acquaint
his people hereby, consider the summe of the Chapter
& at the first vei w, you shall finde the Jews far out
of the right way. Paradise we lost in *Adam*; sought it
must be in Christ; found he cannot be, but in the *old-good-
way*, out of which, every sin is an aberration. The sins of
the Jews were many: in their *Priests*, Chap. 2. 8. *The
Pastours transgressed against me, and the Prophets prophesied by
Baal, and walked after things that doe not profit.* They did not
know God, or enquire after him: they were idle & ignorant.
Chap. 6. 13. *From the greatest to the least of them, every one is
given to covetousnes, vers 14. They have healed the daughter of
my people slightly, saying, peace, peace, when there is no peace.*
These degenerate Priests had abandoned Gods holy fear, they
did not tremble before his holy name. Much resembling
those Popish Priests complained of by *Cajetan* in his com-
ment on *S. Mathew*; that whereas by their place, they should
have been the *salt of the earth*, they had *lost their savour*, &
were good for little els, but looking after the revenues of the
church. They hurted not only themselves, but the contagion
went

readen went farther; Corruption commonly as in a fish begins in the head. The great men fell into the same ditch. The church & y. On state have a neer relation, they take one from another. C. 5. 5. *standing will get me unto the great men & speak unto them, for they have* scibly known the way of the Lord, & the judgement of their God; but *hedged these have altogether broken the yoke & burst the bonds.* They profess who of all other should have been better, were worst of all. gh he The gold was become dross, & their wine as vineger. The leave scarlet-rose was stain'd, & the richest furs moth-eaten. The before great men were horribly corrupted, & others learn'd by safest their examples; common people for the most part, follow church the great ones. As in a flock of cranes all follow the first; by way as in a beast the whole body follows the head. *Isa. 9. The* *Jerem* leaders of the people have caused them to err. Let a Pharisee say, ask for Christ ought to dye; the vulgar will dare blaspheme themselves to hell: & if luxurie be clad in a scarlet robe, the Peasant dare be such, having so fair a cloak for it. If the mountaines overflow with water, the Valleys are the better, & if the head be full of humours, the whole body fares the worse uaint for it. So it was here; for (finally) sin abounded in all the pter: people of the Jews; Chap. 6. 10. *To whom shall I speak & ar out give warning, that they may hear? behold their ear is uncircum-* ht it *cised & they cannot hearken: behold, the word of the Lord is to* good- *them a reproach; they have no delight in it.* They had no love ins of to the word of God; which is the very fountaine whence doe The flow the unfavourie streams of a wicked life: *Idolatry was* ed by *tollered & practiced. Whoredome, Chap. 5. 8. Covetousnes* d not *Chap. 6. 13. Crueltie Chap. 6. 7. Shameles obstinacie, Denying* rant. *all this; neither would they give credit to what the Prophet* one is *spake. Chap. 5. vers 12, 13. They have belyed the Lord, &* er of *said, it is not he, neither shall evil come upon us.* For which peace. the Lord threatens them with many dreadfull judgments; they especially famine & the sword. Though in Gods severe bling dealing, we may behold great mercy manifested to this om-ould people, in that he threatens before he punisheth them; , & declaring the cause why he will, & shewing them a means f the whereby they might prevent all; exhorting them to make use gion of it in the words before related: which is as though he had vent said, *O ye wandring Jews, thus saith the Lord, you are tra-*

4 *The old Religion : or a Guide*

welling for rest, but this is not the way; make a stand, behold
consider, enquire for the old way, which is the good way, there
walk, & yee shall finde rest for your souls.

Wherein observe the $\left\{ \begin{array}{l} \text{Preacher \&} \\ \text{substance of} \\ \text{the sermon.} \end{array} \right.$

C H A P. III.

First, the *Preacher*; God by *Jeremy* as the principal
Jeremy in the name of the Lord, as the instrumental
joyning in a most sweet agreement. God speaking
Jeremy, *Jeremy* to the *Jews* in the name of the Lord.

From whence may be noted by the way.

I D O C T.

First, that faithfull ministers must deliver nothing, but
what they receive in charge: Their Lords minde & will. To
change their commission is treason; to make new articles
idolatri, Gods ministers must declare only Gods word
boldly, plainly, truly, unto those to whom they are
sent in embassage; that for their warrant, if they should be
demanded, they may still bring, thus saith the Lord. Ambassa-
dours must not goe beyond their instructions, neither must
Preachers bring doctrines besides Divine direction. They are
Gods mouth, & must not preach what they have excogitated
but what they have received. They must proclaim not con-
trivie laws for the conscience. *Aaron* was to speak as *Mos-*
es bad him, & ministers what Christ commands. It is his breake
they must break, that which Christ hath blessed, els it will
not multiply in their hands.

If men would give houses full of gold & silver, they ought
not to goe beyond the word of the Lord to doemore or less
Numb. 23. 18. Why should any be offended with them for
speaking plainly though sometime sharply? must not they
take heed to speak that which the Lord hath put into their
hearts? *Numb.* 23. 12, 13, 14. *Jeremy* received this charge
the first, *Chap.* 1. 7, & well observ'd it; anger nor affection
no hope of gain or preferment should draw them to either
has

hand. Yet how these have formerly & doe dayly mislead many, is lamentable to hear & consider. What ever great ones doe, some have & will defend. The reason is; flatterers are preferr'd, when plain-truth-speakers are suppress'd & disgrac'd. *Asa* though otherwise a good Prince, will fall foul upon Gods Prophet for his plain dealing & lay him by the heels. *Queen Elizabeth* dealt little better with a *Bishop* that had in a zealous sermon admonish'd her to think on her last end. *Mr. Deering* used to tell her of her faults & the vice of the times, for which the *Bishops* though without her privity, clapt him up in prison & silenced him. Thus they were used who rebuked in the gate, *Amos* 5. 10. And this is the worlds wages ordinarily to Gods faithfull witnesses. Great ones would heare pleasing things. *Ahab* hateth *Micaiah*; & *Herod*, *John Baptist*: They spake too plaine. Yet it is better to speak truth boldly, when occasion is offer'd, than to flatter & lye for the favour of the greatest. It is better to lose the smiles of men than it is to lose the souls of men; & to hazard the suspicion of an enemy, rather than neglect the actions of a friend. None is greater than God. But servile souls, which bend themselves like the fishers angling-line, seeing their preferment dependeth upon their impertinent discourse, & that the *Altars* of this false greatnes will be served with such smoak, spare it no more than one would water in a river. We are not without examples; In the life of *Henry* the fourth of *England*, we read of such hatred & enmity between the two great Dukes of *France*, *Orleanse* & *Burgoyne*, (*Kingdomes* have most peace & *Kings* most safety, when such greatnes is under the crowne only; as the mayden *Queen* of right famous memory was ever right conceited) that *Burgoyne* caused *Orleanse* to be murdered: a fact so odious, one would have thought, there could be found no mantle to cover, much less a mouth to defend it. Yet to prove this true, that great ones never want Parasites, base fawning flatterers (not to teach them what they should doe, but to defend & countenance what they have done) there arose one *Mr. John Petit*, Dr. in Divinity, who wrested Scripture & History, to justifie the murther; but was afterward condemned for Hereticall, by the whole university of *Paris*.

6 *The old Religion: or a Guide*

And all ages of the church have been pesterd with such monsters: who have laboured by the same meanes to continue & enlarge the breach both in Church & State. Dastardly cowardise & base flattery among the English Clergie, the maine let of reformation & maintainer of Corruptions, seeme to be the first mover in the ruine of this flourishing Kingdom: To prevent future, let all Embassadors, called & sent to speak, be charged in the name of the Lord, to consider it is Gods message delivered in his presence to his subjects, that their shoes must be loosed from their feet, the place being holy ground, & that in delivering the truth, God shall be glorified, the pretious souls of men saved, & themselves hereafter shine as *stars in the firmament* for ever: but to the contrary, how by this base, servile practice of *flatterie*, God the most supream, is highly dishonour'd, their honourable place stained, the life & libertie of the Church & countrey wherein they serve, endangered, their own souls without hearty & speedy repentance cast away, & those most shamefully abused, in whose favour they dare deliver such falsities. See for example, *1 Kings 22*. Abhorre & tremble to hold your esteem by so *crazy* a title as holding your peace, or to obtain or hold your preferments by perfumed words of flattery, false praises & servile complacencies. Your work is to shew a *right* not a *smooth* way, the way of *duty*, not of *delight*, the way which men *ought*, not which haply they love to goe in. Soothing in any is *bad*, but in you it is *abominable*. Remember that the most faithfull messengers, that ever God employed, have set such a copy of freenes in truth speaking. The known examples of *Moses* toward *Pharaoh*, of *Elijah* to *Ahab*, of *Nathan* to *David*, of *Jeremiah*, *John Baptist*, *Stephen*, *Paul*, being both full of zeal for God & pity to people; are as so many stars, planted by Gods own hand in the great firmament of the Church, as for the illustration of his own glory, so for your imitation & direction.

II D O C T.

Secondly, *That in matters of weight & moment, this* *dicit Dominus*, thus saith the Lord, *must be supream judge*
deci-

decider of all doubts & controversies. When many wayes are proposed, we must consult with the word of God, take the old way. As God at first put corporall light into the Sun, so hath he put all heavenly light into the Scriptures: they are the touchstone of all mettals: they are in S. Peters dialect, a more sure word of prophesie, where unto they doe well that take heed, 2 Peter 1. 19. Tee err, or goe out of the rightway, because yee know not the scriptures. Math. 22. 19. saith our Saviour. The Church, however taken, hath but subordinate authoritie, neither can anyflie so near to Rome as to maintaine the contrary, without a Popish quill. The practice of our worthy Predecessours, who followed this star to conduct them to Christ, maintaines our doctrine. Optatus that lived 1300 years agoe, compares doubts & controversies in the Church, to children disagreeing, about their fathers legacies, telling us, they may not goe to the grave. or knock at heaven gates, but to the will & testament of the deceased. After him S. Augustine, (a holy & painfull Bishop worthily honoured,) exhorts us, when there are divers wayes, one saying this, another, that is the way, not to hear with assent, what Hierome, Ambrose, Augustine, what this or that man sayes, but what the Lord saith in his word. *Questio est inter nos & Donatistas, ubi sit Ecclesia? &c. Non audiamus, hæc dico, vel hæc dicis, &c; sed audiamus hæc dicit Dominus.* When learned men differ. when strength of reason & variety of authority are urged, returne & say, but what saith the Lord? Cyril saith, that in a Synod at Ephesus, upon an high throne in the Temple there lay the Holy Gospel, to shew that Christ was both present & Præsident: & so he must be every where.

III Doct.

Thirdly, That by reason of this agreement between God & his messengers, they delivering nothing to others, but what he hath delivered unto them, it comes to pass, that whatsoever is done unto one, is taken as done unto the other. If we honour, heare & obey his faithfull ministers, we honour, heare & obey God; if we stop our ears against their message, disobey, abuse & despise them, Cod takes it as done unto himself. He that heares you, heares me, he that despiseth you, despiseth me;

8 *The old Religion: or a Guide*

Luke 10. 16: Christ seemes to say to his Ministers as the Emperour answered *Paulus Pflugius* complayning of some wrong done to him by the Duke of Saxony, *Tua Causa erit mea causa*; your interest is mine, I partake with you in honour & dishonour. Let all Ministers consider, *First* what they must doe, that they may be honoured of God & respected of the best; they must deliver Gods word faithfully, *without flatterie; fully, without partialitie; boldly, without servile fear & respect of persons: (*doing nothing by partiality*, is thy advice of the great Apostle to *Timothy*, 1 *Tim.* 5. 21. Zealously without Lukewarmenes; constantly without ceasing; not leave preaching for any preferment, till they leave breathing. *Secondly*; let them weigh also the true cause, why they are many times justly despised, *viz.* for disabilitie, idleness, silence, having more particular *Cures* than tongues: for their practice, *approving* some evils they should *reprove*; their feet cast dirt into their mouthes; their life being at *Samballs* work, whilst their doctrine is as *Nehemiabs*; they make hebrew of their discourses & read them bakward in their practice. *Malac.* 2. 9. *Therefore have I also made you contemptible and base*: *Ribera* upon that text bewails the baseness in the *Romish* Clergy, now become despicable, by reason of their ill manners. Mens bad lives discredit their great learning, as many times the light of a candle is loathed for the noisome Candlestick. To see ministers swollen with pride, clouded with strange hair, covetous, loose & licentious, exercising ill-look't delights, turning recreation into vocation, studying horses, oxen, dogs, imbracing a licentious life, getting as it were out of the throne of Majesty, as the unhappy *Babylonian* King, to feed on Hay among beasts, is greivous to the Lords people, an object of Heavens anger, & earths execration. Occasion is offer'd unto some to laugh, to scoff & despise both their persons, doctrine & profession: yea it is one great hinderance of their conversion: according to that famous instance given by *Jacob Ruvijs* in *vit. Pont.*

* *Nisi fideliter dixerim, vobis erit damnosum, mihi periculosum: timeo itaque damnum Vestrum, timeo damnationem meam.*
Bern. de Temp. 99.

p. 198; who saith, that the ill government of the Church & ill carriage of things in the court of *Rome*, in the time of Pope *Clement* the 5th caused *Frederick* King of *Sicily* to doubt much of the truth of Christian Religion: those frequent complaints we meet with in the *Spanish* History relating to the Jews in particular, who renounced the Christian Religion upon this very score, not being able to beleve by humane reason, that the Religion profest by such detestable people, (viz, the Impious insolent Prelats & Church-men) could be true. *Span. Hist.* p. 834. And when an edict was made whereby all the *Jews* were enjoyned to imbrace Christianity within a few moneths under penalty of confiscation of goods & perpetuall banishment, & the decree published & executed severely by the instigation of the *Prelates* & slothful Pastors & other sedicious Church-men, who desired rather to destroy than feed these miserable creatures; they chose rather to retire a thousand leagues, than to draw neer to receive any religious instruction from so irreligious people; whose Piety was but childish Ceremonies, & external services, their knowledg meer cunning & deceit, to maintaine & encrease their riches, &c; as the same Historian relateth p. 946. Let *Ministers* be carefull, painfull, & conscionable; they are Gods portion, set about his immediate work, to save *that* Christ hath redeem'd, *Matth.* 5. 14. *Ye are the light of the world, a city set on a hill that cannot be hid.* The night discovers not more stars in heaven, than they have eyes upon them. In them as in a picture on a glass, every blemish is soon seen, as a slit in a peice of cloath of gold, or a crack in a silver bell is quickly observ'd, & as in the celestiall bodies, every aberration is soon noted. Therefore as the *Tree of life* was sweet to the taste & fair to the eye, & as in *Absalom* there was no blemish, from head to foot, so it should be with Gods ministers. Singular holines is required in them, they should shine as lights in a dark night; & continuing in their purity, will appear in their converse with men, as if they came from the Angelicall Choir. Indeed the world, though unjustly, look for *Angelicall* perfection in them. Let them cleave unto the Lord, both in life & doctrine, speaking home what he commands. No men on earth have more cause to be wisely

10 *The old Religion: or a Guide*

resolute. Then shall the malice of the prophane world be darted through you upon the Lord, who will returne it, with an heavy hand, upon their own heads, as hath been often seen,

C H A P. IV.

S*Econdly*, the summe of the sermon may be divided into its parts; wick are,

First, a *supposition* of divers ways, or religions among men, Secondly, an *injunction* or command, to stand, *ask & walk*. Thirdly, a *limitation*, in the old way, which is the good way. Fourthly a *promise* of reward to such walkers; yee shall find rest unto your souls.

These are the lineaments, of the text: we have hitherto been held in the suburbs, now we come to enter the text it self.

The Lord by his Prophet supposes, or rather plainly shews, that the *Jews* had invented divers wayes to themselves; new, dangerous paths, both in their beleif and practice, which their fore-fathers neither made nor knew, *Eccles. 7. 29.* God made them *upright*, taught them the *right way*, but they sought out *many inventions*: at it is said of those Priests, *Malac. 2. 8.* *Ye are departed out of the way*, (the good old way of their progenitors) Here in mercy he enjoynes them & in them all travellers, to enquire of the way.

Stand in the wayes.] By which word I conceive is meant, not a consent or continuance, as the word is & may be taken sometime in Scripture, as *Psal. 1. 1.* *Vix*, for such a disposition of minde, whereby resisting all opposition or perswasion to the contrary, men resolve to maintaine the course they have begun: & as it is also taken in a good sense, *1 Cor. 16. 13.* *Stand in the faith*: but a stay of judgment & resolution, therefore it is said, *על דרכים* upon the wayes as overseers; stand, enquire, approve, then goe on.

Behold or see.] This word is exegetically to the former; stand not to continue in new wayes, nor approving all wayes (as some have erroneously thought & maliciously vented that the

the *sovereign being* may be serv'd in all sorts of sects; where- as there is but one sun in the world, so there is but one truth, & that a straight line, which is to be made but one way; all others are crooked, that have as many semblances as defects) but see, try & approve only *the old way, which is the good way*. For the better attaining of which sound & settled resolution, the Lord in the next place, directs them what they must doe to help their imperfect knowledge, & confirm their weak judgments, *viz.*

Ask for the old way.] A metaphor taken from travellers, if they be out of their way, or els doubt thereof, their present course is to ask & enquire of others: such as doe so, can never go far out of the way; provided they be carefull of whom they ask, comparing their answer with the rule of faith: for there is a two-fold *old way*, one of sin, herelic & idolatry, an old beaten path (& the more auntient the more dangerous it is, since it is antiquity of error, which presumption of time doth augment) wherein *many* have gone, *Math 7. 13* Which yet can receive no commendation from the *numbers* of travellers therein, being only cyphers in Divinity, & no more to be stood upon, than they will bare weight in the ballance of the sanctuary. The way to hell is widest, there are many birds of prey: Pebbles lye every where. The droves of men are like the Drovers of beasts that goe to the shambles. As that part of earth which turneth into stones, is far greater than that which becomes mettall, & as weeds are far more than flowers, so are sinners far more than they that worship God. Let not *multitude* draw us after them. Another *way* there is of *truth*, grace and sincere worship, of which our saviour speaks, *John 14. 6*, saying, *I am the way*. It is called the *way of the Lord*, *Math. 3. 3*. *The new & living way*, *Heb. 10. 20*. New not in it self, but in respect of the old types & representations of it under the *law*. Than which nothing is older, for it saw the world in its cradle. Let not the paucitie in this, discourage or affright from it. Herein are the best fruitions, though in the former are most companions. Christ calls his companie *a little flock*; & his *way*, a *straight*, a *narrow way*, fittest for a *few*, in comparison of *aliens* who continually follow the Devill, the vain world

12 *The old Religion: or a Guide*

world & their own strength-destroying corruptions. Yet *who can count the dust of Jacob, or number the fourth part of Israël?* This way hath been shewed unto men, by the Lord himself, described in the *law & the Prophets*, confirmed by Christ & his Apostles, walked in by the Fathers & Martyrs, & all just men in severall ages, who have garnished heaven & earth with brightnes. Therefore let us not fear to follow them, walking on apace.

And walk therein.] By *walking* here is understood, *First*, a professing of sound doctrine, agreeable to Gods revealed will, without debasing, mingling, detracting, or adding any thing of our own; without hypocrisie or temporizing neutralitie. *Secondly*, a constant practice of holy duties & good works, (without which none can be saved) both publick & private, agreeable to such profession. The Jews are not here perswaded to speculation only, to a painted profession, vain-glorious & empty ostentation, but to reality & active walking in the wayes of God, without fainting or backsliding. These are the two feet of the new man, the two wings of the soul whereby it mounts God-ward: the one is not sufficient without the other. Men may pretend something, seem to stir & make a great busle in the *way*, but doe not, cannot *walk* one foot towards heaven; as the house cannot be without a foundation, a Tree without its root, or a vessell move upon the Sea without a bottome, or an excellent watch without a Spring. Let no man separate what God hath joy-ned, a sound *profession* without affected curiositie, & an *holy conversation* without painted hypocrisie: joyn both, & be assured to *finde rest unto your souls*.

Thus we see the contents of this Scripture, the summe of mans duty & the top of Gods mercy; your *walk & rest*, presented as in a map: the Doctrinall conclusions arising therefrom, are these, *viz.*

First, *There ever have been, are & will be divers wayes & religions amongst men,*

Secondly, *It is the duty of all Christs people, to stand, ask, examine & try among the wayes, which is the old, that is, the good way.*

Third.

Thirdly, *That having found the old, good way, they must walk in it, till death.*

Fourthly, *That rest of the soul in joy & blisse, after death, is the certain reward of walking with God in the old good way, during life.*

I D O C T.

First, *There ever have been, are & will be divers wayes & religions amongst men*, all pretending truth & antiquitie; some saying, *loe here*, others, *loe there* is Christ, the true religion, the *old way* to heaven. The true Diamond is not without its counterfeit. So true is the saying of *Athenagoras*, that Christian Philosopher, Πάλη δὲ γινώσκω καὶ λόγῳ τῆς ἀληθείας &c. *Lib. de Resurrect.* *There is no truth though never so antient & grounded upon the word, but hath a lie attending and cleaving fast unto it.* Which proceeds not from the nature of Truth, that Virgin daughter of the Almighty, but from the malice of Satan, the madness of Hereticks, & others his instruments labouring from time to time to blast & corrupt it. Whence it cometh to pass that many men are exceeding distracted, & from the same ill influence, multitudes neglect all; as our woful experience can testifie of numbers in these times of generall apostacie from the Truth, when men will not endure sound doctrine, but heap up teachers to themselves, having itching ears.

To relate all those severall wayes found in Histories both divine & humane would more amaze than instruct you. Therefore passing by *Gentilisme*, a way wherein men either worshipping *nothing* (being clouded with ignorance, misery & sin & unable to understand a God most onely & simple, with one touch of the soul) or *themselves* or inferior creatures making a dissection of the Godhead, into so many parts, as there are errors on their Altars, whilst every one sought to adore that which flattered his imagination; as Planets, Elements, Herbs, Stocks, Stones; yea devils; thinking this the way to happines; so *vain were they in their imaginations.* And to say nothing of *Judaisme*, a way right enough then, had they kept the bounds, & not gone astray, by *idolatrie*, the necessarie forerunner of faction & division, which afterward ensued

14 *The old Religion: or a Guide*

ensued among them ; or , had they not like a dull people mistook the shell for the kernell , the Casket for the Jewell , & lodged their souls where they should have only baited, & doted on shadowes as on the substance it self. We will view *Christianity* only ; Where it is most necessary for us, to enquire for *the old way , which is the good way* : mens curious nature having forc'd partitions in every age , & more from this, than in any other way. Expect not here a description of every way, drawn out to you, *that* were to overthrow my designe in the beginning ; it shall suffice to point out the authours of such new wayes , with their adherents, how & by whom they were condemned.

Jesus Christ the eternall son of God our only Saviour, having plainly described that way wherein all faithfull men & women should walk after him to heaven , foretels withall of many that would arise after , & invent new wayes , to seduce *if it were possible the very elect*. To omit the *Sabuzeans* , *Gorthemians* , *Dositheians* , *Herodians* , *Offenians* , *Hemerobaptists* &c, all issuing from *Scribes* , *Pharisees* & *Sadduces* or some of them , as I conceive : immediately after & in part before his ascension , the former Evangelicall prophecie was fulfilled : there arose *Symon Magus* , whence came the *Symonians* , & our too-too-much practised *Symonie* (under the reigne of the Emperour *Tiberius* , before Christ suffer'd) who was the ring-leader or father of hereticks , as *Irenaeus* stiles him ; of whom, something we finde in the *Acts of the Apostles* , Chap. 8. vers 9 ; but of his fantastick opinions (wayes mee-thinks no reasonable man much lesse a God as he blasphemously faigned himself to be, should have gone) we read at large in *Eusebius* , *Epiphanius* , *Theodoret* , *Justine* , *Philaster* & *Augustine*. After him , there arose , *Elimas Bariesus* , (*Acts* : 13. 6. &c.) found by *Paul* & *Barnabas* in *Paphos* , labouring to seduce the Proconsul *Sergius Paulus* ; and *Menander* , whence came the *Menandrians* , both followers of the former , in the same or a worse way : though all the wayes to hel be bad enough, yet some are worse than others, participating more of the venome of the *Serpent*. After them arose one *Ebion* , whence came the *Ebionites* ; men so styled for following him in the same opinions. For what opinion though never so groundles (if

new it is enough) can any one, that desires to be singular, invent, but he shall finde some followers, amongst the unsettled multitude? After him, (as in diseases, one comes after another) *Cerintus* endeavoured to coyn a new gospel, according to the rules of Philosophy, as *Origen* after: against whom, that part of the *old way*, called the Gospel of *S. John*, was described & pen'd as *Tertul*: (*Lib. de prescrip. advers. heret*: Chap. 46.) is of opinion. About the same time (loe how weeds doe spring!) *Nicholas* authour of that sect called *Nicholaitans*, broached many false & dangerous opinions; of whom we read in scripture, *Revel. 2. 6*; In *Ireneus Lib. 1. Chap. 27. Nicephorus Lib. 3. Chap. 15*, & *Augustine de Heres. 5.* a new way, but of no long continuance.

These with divers others, false teachers, there were crept in, even while Christ himself & his Apostles were on earth, into every place, where the Gospel was received: (error is horrible impudent, it hath a brazen forehead to confront truth it self!) Such were *Hymeneus*, *Philetus*, (men given up to carnall delights, as their name imports,) *Alexander* &c amongst the *Colossians*, *Thessalonians*, *Corinthians*, *Galatians*, *Philippians*; as we finde it testified & complained of, in their severall Epistles; all labouring vehemently to draw men out of the *old-good-way*, into dangerous new paths of their own inventions.

CHAP. V.

IN the second age of the world, wherein the Devil bestir'd him most, in sowing such & so many tares amongst the Lords wheat, as are not yet, nor will be gather'd out, till Christ come with his fan; we read of *Basilides*, *Carpocrates*, & *Saturninus*; men monstrous in their wayes, called either by themselves or others, *Gnosticks*. At the first, they went in one path, but after awhile, falling out by the way, (as the manner of Hereticks is, though *brethren in iniquity*) they parted stakes & company, each one taking his owne share of heresie; as vipers are said to have a bloody birth by the death of the dam, so issued from the bleeding bowels of their divided company, many petty parties, yet all of them,

in

16 *The old Religion: or a Guide*

in some or other features & lineaments resembling each other. It is the devils policie to disperse abroad his agents, to enlarge their masters Kingdome, by infecting of & so drawing followers out of severall parts. Satan himself is such a vagrant: he goeth up & downe seeking whom he may devour.

After these, *Valentinus*, authour of the *Valentinian* sect, began to display his colours, who because he could not be chosen *Bishop*, as he desired, forsook the old good way & patched up a new way, out of all the former, holding somewhat with each one, to get the more credit with all, & with such plausible, perswasive pretences, that *Ambrose* once was following him, but was called back by *Origen*, as *Eusebius* relates, *Lib. 6. Chap 18.*

No sooner was this way a little clouded, but *Marcion*, father of the *Marcionites*, as the *Pope* of the *Papists*, appeared to tempt, disturb & seduce the Church; who because he was excommunicated by his owne father, for deboistnes, fled his countrey, came to *Rome*, joyn'd with the Heretick *Cerdon* & drew many after him. *Tatianus* succeeded in this ungracious service; * one both to be admired & bewailed: for while he enjoyed the company of *Justin Martyr*, (as *Jehoash* did of *Jehojada*. 2 *Kings* 12. 2.) he was orthodox, spake like an oracle, lived like an Angel, walking in the right way, for profession & practice; but after his death, he quickly strayed; this Dove with silver wings, that took such confident flights in the old good way, now fell into the mire of false wayes; forsaking the way his master left him, he went sometime with the *Gnosticks*, partly with the *Valentinians* & partly with the *Marcionists*. Such spirits there are which resemble the wooden Dove of *Archytas* the Philosopher, which flew by Engines, whilst they had their operations, & soared in the air; but so soon as they ceased, it trailed the wing on the earth. Such was our *Tatianus*. After, *Montanus* the subtle heretick stood up, whence came the *Montanists*, pestring the Church & misleading both men & women for many years, insomuch that profound *Tertullian* left his owne, to walk a while in this way.

* *Vid. Euseb. Lib. 4. Hist. Chap. 27:*

CHAP. VI.

IN the third age of the Christian world, we read of *Beryllus* falling into the heresie of *Artemon*, against whom *Origen* disputed, as *Hierome* testifies. Of one *Novatus*, father of the *Catharists*, that comming out of *Africk* unto *Rome*, there standing for, * & disappointed of a Bishoprick, fell to run in a new way, never gone in before. So *Eusebius* tells us (*Lib. 4. Chap. 22.*) Of *Theobutes*, playing for such-like dignitie, met a check unavoidable, which caused him rage almost in the same manner, corrupting & disturbing the peace of the whole Church. Strange it is to observe, yet worth observation, how many Hereticks, what trouble, desire of honour hath raised in the Church; & how the earnest suit after such preferment, discontent following disappointment with desire of revenge † hath drawn many out of the right old way, into the way of heresie. Let others beware.

After these, *Noetus* & *Sabellius* were set up, whence came the *Noetians* & *Sabellians*, whether walking in one or two wayes, the guides being two, is controverted; *Epiphanius* saies in two; *Augustine* thinks in one & the same, which is most likely; so far as I can observe by what I read. Followed they were by *Praxeas* & *Hermogenes*, with their disciples, ‡ called after their own names; Which practise good men never did, nor durst allow of. About the same time, the *Nepotian* & *Samosatenian* wayes invited passengers to walk in them, but the footsteps of antient Hereticks perceived, made men timely carefull to prevent the danger. No sooner was one avoided, than another was offer'd; for immediatly after, one *Manetes* arose to be an unhappy father of the turbulent

* Gazing after that high dignitie, hath made many to stumble & run out of the way.

† *Ursinus* disappointed of a Bishoprick, did so rage & raised such a war against *Damasus* of *Rome*, ut *Orationum loca humano sanguine replerentur*. *Cayan. a. Sum. Concil. p. 99. Ruff. Lib. 2. Chap. 10.* So *Thabulis* turn'd heretick on the same account, *Teste Eusebio Lib. 4. Hist. Chap. 21.*

‡ *Vid. Athanas. Orat. 2. cont. Arianos,*

B.

Manj.

Anthony Heathfield his Book

1673

18 *The old Religion: or a Guide*

Sanichees; who invented a new way & in imitation of Christ (as may be probably conjectured,) chose twelve Disciples, sending them into divers parts, thereby procuring many followers.

CHAP. VII.

IN the succeeding age, we finde *Arrius* (who had *Ple-niorem gratiam a Diabolo*, received more Divels-grace, as *Tertullian* speaks ironically of some Hereticks) under the reign of *Constantine* the great, with great rage & fury, forcing a new way, more dangerous than all the rest; because invented by a schollar, deeply-skilled in all kinde of School-Divinitie, (whereby an active wit without wisdom & grace, will maintaine any thing) seconded by the powers both of Church & State. Some Emperours & Emperesses, most Bishops, with all under their severall charges, following their male-contented guide, prickt forward through a greedie desire of vaine-glory, & emulation of *Alexander* then Bishop of *Alexandria*, to whome he thought himself nothing inferiour in learning, as *Nicophorus* relates the story. Good Schollars, of all others, have most need to pray for Gods spirit & assisting grace, to guid, help & direct them (the richest soil without culture, is most tainted with weeds) els they may easily lead themselves with many more to destruction.

Immediately after there arose *Meletius* & one *Eusebius*, whence the *Meletians* & *Eusebians* came, parting at the first, as differing from their master, but turned instantly (as having forgotten themselves) to tread downe right in the *Arrian* path. No heresie ever continued long, universally one: that's a speciall property of the *old-good-way*. No more did that of *Arrius*, * for some of his followers, named themselves *Arrians*, as treading directly in his steps, others went a little off, but not all-together, as the *Dulians*, *Eunomians* & *Macedonians*. Division among the authours, doth still accompany the downfall of an errour. After, there arose *Marcellus* & *Photinus*, who wrestling over earnestly against

* *Vid. Ruff. Lib. 1. Chap. 25. Ariani in ter partes divisi.*

the falling *Arrians*, fell backwards themselves, into the erroneous path of *Samosatenus* & *Sabellius*. About the same time, *Audius* leader of the *Anthropomorphites*, fell to disdain Bishops, calling them luxurious, idle, proud, rich; which, as he thought, good ones could not be, might not be: other opinions he had, truly dangerous. After him, *Donatus*, father of the *Donatists*, coming out of *Numidia*, made a great rent in the Church, drawing after him, the greatest part of all *Affrick*; (he was not like the Angle, catching single persons, but like a drag-net he took whole *Provinces*) laying the ground of his separation, upon the Church, retaining known wicked men within her communion; this way he begun in *Affrick*, confining the true Church wholly under that climat; till after-wards waxing bolder, he stepped into *Europe* by *Spain*, *Italy*, *Rome*, *France*, as *Augustine* testifies; breathing, though not entering upon *England*; for what difference there is between them & some of our *Separatists*, in the ground & cause of their separation, I yet see not; it is desired that a greater care were taken, & more power given to particular Churches (according to divine order) to restrain notorious offendours; if this cannot be; we should not therefore run from the Church, let both grow together till harvest.

We read of *Apollinaris*, father & son, both of *Laodicea*, out of discontent leaving the old path, to walk in a new. Of *Messalians*, calling themselves *Euchites*, *Enthusiasts*, or *Psallianists*, treading in the steps of *Phrygianus* & *Montanus*. Of *Euphimites*, *Martyrians* & *Satynians*, joyning with the *Messalians*. Divers other authours of erroneous tenents, by whome little hurt was done & of whome lesse notice was taken, I pass over; all being husht, silenc'd or suppress'd, wee meet *Priscillian*, forcing a new way, by levelling, paring & laying together divers parts of rough & uneven ground, whereon the *Sabelians*, *Manichees* & *Gnosticks* had formerly set their feet. Lastly, to omit certain women, authours of the *Collixidian* way, who prayed & offer'd sacrifice to the virgin *Mary* (as most ignorant Papists now doe) we read of *Helvidius* & *Patricius*, whence came the *Helvidians* & *Patrici-*

tricians, both leaving *the old way* described in Gods word to walk in a new one of their owne invention; the first cause or ground, whereby they were moved to this, I finde not recorded.

CHAP. VIII.

IN the beginning of the fifth Centurie, I finde no new wayes invented; but the disciples of the former Hereticks, running headlong, in the way of their masters, whom they never knew, not were able to maintaine, having the tenents only without ground; as the *Marcionites*, *Montanists*, *Novatians*, *Manichees*, *Sabellians*, *Tertullianists*, *Arians*, *Messalians*, *Anthropomorphits*, *Nazarens*, *Patritians*, *Priscilianists*, *Donatists* & the like; till *Pelagius* broke into a new dangerous way, robbing Gods grace to enrich nature & free-will; followed both by *Papists* & *Arminians*: the Lord in mercy reclaime them.

Wee read of *Anastasius* & *Nestorius*, the one broaching the other enlarging heresie: succeeded by *Eutyches*, misliking the *Nestorian*, stept rashly into a worse way. So commonly men doe, furiously opposing one, run into another extream; as *Basil* the great hath observ'd of *Dionisius* of *Alexandria*, that out of his zeal in opposing the heresie of *Sabellius*, he did first sow the seeds of the *Arrian* heresie; which afterwards so much prevailed in the Church. And *Sulpitius Severus* noteth of *Ithasus*, that he so hated *Priscillian*, that the very habit which good men used, if it were such as *Priscillian* had used, made him hate them also.

In the sixth & seventh ages, I finde very few errors, except some branches of the *Eutychian*, or other fond heresies scatter'd here & there, as the *Monothelites*, *Tritheits*, *Theopaschits*.

In the eighth, ninth, tenth & some ages succeeding, there were fewer (for it will not quit the cost to speak of such abortive births, which by & by dyed, before they came to any kinde of ripenes, & such as were quickly consumed, as the ice of one night under the Rays of the Sun,) one *Grand* way, drowning all the rest; or drawing them into it: the

reason

reason is plaine; because *Anti-Christ* that notorious man of sin, (all former Hereticks being but his fore-runner) who was to make a way for himself of all the rest, did appeare, nay, domineer, in the Church; drawing after him, Emperours, Kings, People of all sorts; to walk in a *Catholick way*: *Catholick*, because it takes something from every one of the wayes before mentioned; (In the same sense may *Mahometisme* be called *Catholick*, being the scum of *Judaisme* & *Paganisme* sod together, here & there strewed over with a spice of *Christianitie*.) For the making & maintaining whereof, the Arch-Heretick Satan hath & doth exercise the depth of his pollicy; therefore the Apostle calls this way, *A myserie of iniquitie: a myserie*, both in the close creeping by little & little out of the old-goodway, into it; (for could the time & persons of this aberration be directly pointed out, it were not a *myserie*) as also, in regard of the cunning craft & subletie used in the maintayning of it.

But that which deludes most ignorant persons, is, in that it is miscalled the *old way*; that it hath been of long continuance & that many learned do walk therein (this temptation makes the Labyrinth more mysterious) never considering, that were it not so, it could not be *Anti-Christian*, which must have the name, but not the truth of antiquitie. The fore-runners & Factors for *Anti-Christ*, were & are men of great learning & least grace; of whom it may be said, as it was of *Faustus* (who was the sword & buckler of the *Manichees*;) that he was a man of a fair presence, had charms in his tongue & many attractives in his conversation, able to ensnare the most subtile wits; & as it is written of *Augustine* before his conversion, that having suffered his minde to mount up, unto many curiosities, forsaking the helm of faith & reason, conceived himself as able as he was ready, to shape a divinitie on the Ideas of his own brain. Severall heresies rejecting scripture, were the certain preparatives for Antichrist: so thought *Athanasius*, apol. 2do. *Chrysof*: hom. 49 in *Matth. Theod. in cap. 2. Epist. 2da. ad Theffalon*. There were many *Anti-Christ*s in *S. Iohns* time; fore-runners & harbingers to the great one. For companie & continuance, you must know, that he

22 *The old Religion : or a Guide*

being the head , must have more followers & a longer reigne , than all that went before him had , being set together. Yet were not all in that way , of the way , some bodies joynd with them , whose hearts & souls went another way. I commend them not ! Opposed it was though weakly in every age. Not alwayes openly withstood ; till at length it pleased God , to enrich some with understanding & an heroick spirit above the rest , to stand enquire , & protest against the errours of that heretical faction publicly. Whence it came , the way being parted that some were called *Protestants* , from their protestation against new errors ; others were called *Papists* , with diverse particular factions on both sides ; viz , *Iesuits* , *Seculars* , *Franciscans* , *Dominicans* , *Antitrinitarians* , *Lutherans* , *Arminians* , *Anabaptists* , *Brownists* , *Familists* , *Thaborites* , *Adamites* , *Swenfeldians* , *Zuinglians* , *Libertines* , &c. With many other carnal sectaries : all erring in some thing ; not absolutely agreeing in all things with the *good-old-way*. But which comes neereſt , shall be hereafter endeavoured in faithfulness to be manifested in this discourse , as my best observation (but not without much labour & great charge) hath learned , veiwing the steps of the antient.

If it be demanded , what may be the cause ground & original cause of this diversitie of wayes & opinions amongst men in every age ? I answer some of these following , as I conceive or all ; viz.

First , a vehement delight in , & an earnest pursuit after singularity & noveltie in opinion & place ; men loving honour & preferment more than piety & the truth , were easily drawne to betray the one , to obtaine the other : Like those of old who could as earnestly provide oyl to burne in lamps of Idols , as in those of the living God ; they imbrace all sorts of sects , making their arrows of every wood , so they might hit the mark of honour. For dignities Ecclesiasticall especially Bishopricks , (for which there hath been such scuffling among worldlings , thrusting one another out of the way ; what strange combates have been made for the Mitre , whose golden borderings , & diversified glistrings have so darz'd mens eyes , that they could see nothing els !)

many

many have been strangely altered: some in *seeking*; as *Dona-*
tus labouring to be Bishop of *Carthage*, & *Aerius*, in *Pon-*
tus, but missing those eminent places, became great ene-
 mics to the Church & fell into most fearful & damnable here-
 sies; as *Epiphanius* & others declare. *Arius* envying *Ale-*
xander a famous Bishop who was preferd before him in
 the Episcopall chair of *Alexandria*; entred into desperate
 jealousies, Searching out all possible meanes to cry downe
 this Bishop, & raise calumnies against him, to disposses
 him of his charge. And the life of *Alexander* being so un-
 spotted, that no least stain of reproach might be seen there-
 in, he resolved to involve him in some captious dispu-
 tations, thereby to accuse him to hold opinions not con-
 sonant to the doctrine of the Church; It came to pass
 that the Bishop in preaching & speaking of the Son of God,
 put him, as he ought, in equality of power & honour,
 with the Celestiall father; whereupon this man, sought
 to reprehend him, alledging some passages of Scripture
 maliciously interpreted, of which he made use, to estab-
 lish the unhappy heresie which denied, that the Son was
 the same essence of God his father, & took away from
Christ Iesus the Diadem of the eternal Divinity, by making
 him a meer creature. So others in keeping & enjoying; as
 hath been noted in *Theophylus* Bishop of *Alexandria*, who
 was nicknamed *Euripus*, because of his inconstancy in
 matter of Religion: he for a Bishoprick would swear to
 the Council of *Nice*, & then to keep it, would forswear it
 againe. And *Eusebius* Bishop of *Nicomedia*, furnished
 with all those dispositions & industries, which the most
 subtile hereticks have at any time exercised to trouble the
 Church of God; he sold his soul to ambition, which was
 so much the more pernicious, as it was covered with a veil
 of Religion; for he made it to serve as a buskin for all feet,
 for it had no other bounds, but that of his own interests, &
 he ever like weather-cocks on the tops of steeples, turned
 his face on what side soever the wind blew. In the perse-
 cutions of the Church he made himself an Idolater: in the
 garboils of *Lycinius*, he leaned much to his side, & when
 he saw *Constantine* absolute in the Empire, never was man

more pleyable to flatter him. He little regarded the reputation of a good Bishop, so that he might arrive to the height of his enetrprizes. To which shal be added, this one more; *Liberius* Bishop of *Rome*, that was sometime zealous against the *Arians*, & was respected as a *Sampson* of the Church; he suffer'd banishment for the truth, but to recover his Bishoprick, sided with the *Arians*. Which being common & observed, caused *Ambrose* & *Augustine* to flie & fear it as a snare; with whom we may reckon *Gregorie Nazianzene* who refused the Bishoprick of *Constantinople*, as *Sozomen* witnesseth, lib. 7. cap 7. The world, it is said, is like *Dagon* & the *Ark*, if the one stand, the other must fall. Ambition rideth without reines, it keepeth no bounds. The malignitie of this itch, frequently turneth mens brains even to the making of Heaven to bow under the rule of earth.

Secondly, pride & high-conceitednes, (which ordinarily fixeth on *Spirits*, as it is said *Cantharides* rest on fair flowers;) when men are puffed up with a *fleshy minde*, as the Apostle speaks of some, *Coloss. 2. 18*. This tumor of the mind hath been the cause of most heresies in the world. The *Gnosticks* boasted of their knowledge, & had their name from it. The *Eunomians* had vainly & blasphemously bragged, that they knew God, as well as he knew himself; & some in these later dayes, have not been afraid, to compare themselves above the Apostles, for gifts & illumination. It is related of *Augustine* before his conversion, that he was overswayed by a presumption of his own abilities; an inseparable companion of heresie. He was so far from acknowledging a fault, that he would maintain it, & thought it was to make a truth of an error, opiniative to defend it. He had that which *Tertulian* saith, is familiar among Hereticks, *viz*, swellings & ostentations of knowledge; he made it his design then to *Dispute*, not to *live*. He acknowledgeth himself, that two things a long time made him tumble in the snare; the first whereof was certain complacence of humour, which easily adhered to vitious companies; the other, an opinion, he should ever have the upper hand in disputation;

reputation. Surely he was of a better spirit, when one admitting his learning & using this expression, *Nihil te latet*, answered, *Nil tristius legi*; because he knew the falshood of it, because of his ignorance in an innumerable places of Scripture. It is a terrible blow when one is wounded in the head by his proper judgment, whose ill never rests in the mean. This way are men caried out to new-inventions.

Thirdly, a malicious wresting of Scripture, as *Athanasius* testifies of the *Apollinarians*; & an atheistical bending of it, to the crooked rule of Philosophy; as *Basil* writes of *Apollinarius* & *Eunomius*, that they would have all divine truths confirmed by humane reason & naturall arguments, which they reject it; *The old Serpent* doth garrison their brains full of unsubmitted principles to higher truths, as *Valentinus* & *Photinus*, with others, & by these hucksters, he hath driven to great a trade, that heresie in many places might well boast against truth, as *Theodora* in *Ælian* against the Philosopher, that her followers exceeded the number of his. *Ex Philosophorum ingeniis omnes hareses animantur*, saith *Tertullian*, adver: *Marc. l. 1*. To love humane more than divine authours, & to be exercised more in them, so placing the hand maid before the mistress, is the root of heresie, though it may not actually break out. What els are the doctrines of the Popish *Schoolmen*, concerning worship, freewill, inherent righteousness, the merit of works? but streams which flowed from the Ethicks of Philosophers, surely not from *S. Pauls Epistles*; they delivering many things for articles of faith, which they never received from divine doctrine, but from the discourse of blind reason. Consider this yee *Platonists*, *Porphyrians* & *Origenists* of our time, that goe about daringly to circumscribe the great God in the universalitie of his nature with the short arms, & shut up the vast ocean of faith in the Cockleshell of your reason, or deny them! Consider & be wise, least on such a foundation you unsensibly build your own ruine.

Fourthly, a vehement admiration of the persons of some, by following whose steps, men have perswaded themselves

they could not err; with a superstitious resolution to do as they doe. *Malle cum Origene errare, quam cum aliis sentire*; as Hierom of Origen. Erasmus was certainly guilty when he said, that the Church had so much power over him, & he gave so much veneration to it, that if she should conclude the *Arrian & Pelagian* heresie to be the true faith, he would beleeve it. I far better like the saying of Sr. Thomas More, in this behalf, *I will not pin my faith on any mans sleeve, because I know not whither he will carry it.* The form is the certain way to betray truth. Hence it comes to pass that many wayes begun well, in the end have turn'd hereticall. Men beware not of imitation without examination. They see not things with their own eyes; & no wonder they take glasse for Diamonds, copper for gold. You know that building stands weak, which is held up by a shore, & some neighbour house it leanes on, rather than on an foundation of its own; when these goe that falls to the ground also. Not the authority of men but of the word should conclude our judgement; that 's but a shore, not a foundation. O't is hard (as he said) *amare hominem humaniter!* to love & esteeme man as man, to reverence such so as not to be in danger of loving their errors also. Augustine had been a meanes to convert *Alypius* from one error; & he confesseth, this was an occasion, why he was so easily led by him into another, no less than *Manichisme*. *Alypius* thought he could not pervert him, that had converted him. It is no wonder to see the child gape at & be ready to swallow, what ever the nurse puts to its mouth, though never so hurtfull. On such a confident mistake it was that Alexander took poison from his Physician, conceiving it to be physick. When men call *Father on earth*, then they forget *The Father* which is in heaven.

Fifthly, want of learned men boldly to suppress false wayes rising; of examination of them being risen. So *Lactantius lib. 5. c. 3. de orig: errorum.* And the Ecclesiastical historian ascribeth the spreading of the *Pelagian* heresie to the same cause. Such was the ignorance & lazynes of the British Bishops, having little care & lesse comfort to study, being in these dayes none of the deepest Divines, or most learned Clerks.

Clerks. Fuller Eccles. Hist. Cent. 5. p. 28. It is good to try the way we go in, from others; & that men may have something extant still to discern condemned wayes, why & whereupon they have been rejected: it is necessary some should record in every age for posterity, what they know & learne in this kind. For who knowes, whose work shall longest escape the devouring teeth of time, to benefit a second or third generation? We labour & plant for posterity, let every Studie containe something against heresie, that may speak for God & his truth, when the Authour is turn'd to clay.

Now the reason why the Lord permits this, is especially to prove his people. Deut. 13: 3. *Thou shalt not hearken unto the words of that prophet or the dreamer of dreams: for the Lord your God proveth you, to know whether you love the Lord your God, with all your heart & all your soul.* To stir up their care & diligence, amongst many wayes, to find out the old way. Constantine put his courtiers to tryal & found who were for Christ & who for idols. So the Lord tried his people in the Palatinate, when many among them fell to Poperie as fast as leaves in Autumn, 1 Cor. 11: 19. *There must be heresies among you, that they which are approved may be made manifest.* All are not Israel that are in Israel. Many have a *from of godlynes* without the power. Divers play *Alexander* on the stage, but a few only in the field. When the storm comes, then the rotten fruit drop off. It is not every gilded peice that will stand before the touch stone, nor all mettall that will abide the fire. Leaves are blown of, but the tree stands; empty Professors are blown off by such winds, but solid Christians continue firm. God will have his people known; & likewise their graces to be more conspicuous; his truth more eminently discovered & established. Black shades set forth brighter colours; & the rotten principles of ungodly men serve to commend the grace & beauty which God hath given his servants, which by this meanes are drawn forth & exposed to the world. If *Arrius* had not been born, who maintained a Trinity of substances, & *Sabellius*, who on the contrary maintain'd an unity of person with the unity of essence; the truth

truth of this question about the glorious Trinity, had not been so sufficiently determined by those great doctors of the Church, bright & shining lights, as were *Athanasius, Augustine, Hilary* & others, who by their writings have illustrated that great principle of Christian Religion. These *Jewels* had never shined so bright, but for opposers who were their foyle. God would never permit venomous & poysonous creatures in the world, but that out of them he can work wholesome medicines. Thus our love to God & zeal for truth doth appear. The *living* fish are discovered, viz, such as swim not downe the stream; The sound *sheep* are marked, such as feed in the green pastures of ordinances not turning aside. The *Doves* are known to be such as live in a fresh air, where the spirit breaths. Light abides pure; though the air wherein it dwells be corrupted, yet it admits of no corruption, & 't is a rare spectacle, to behold beleivers preserving their beauty in the midst of blackmoors. They are found bodies indeed, that continue healthful in an infectious season.

CHAP. IX.

II DOCT.

THis leads us to the second doctrine which ariseth from the injunction, viz.

That it is the duty of all Gods people, to stand, examine & try amongst all the wayes, which is the old, that is, the good way.

A position, common reason granteth, were there no other infallible truth to confirme it. But besides *reason*, we have divine testimony. [2 Cor. 13: 5. *Examine your selves, whether yee be in the faith, prove your selves.*] Be not deceived, cheat not your selves with counters instead of gold. *Bristol-stones* may make as fair a shew as Indian Pearls; Try, as the vintner doth the Vessel by peircing it, as the goldsmith doth metall; (1 Joh. 4: 1. *Beloved, beleerve not every spirit, but try the spirits whether they are of God.*) Error may be varnisht, with the paint or colour of truth
gilded

guilted over as a rotten nutmeg with gold, (*Hannibal* carried poison in a ring) or as an whorish woman, may sometime dress her self in modest attire, that she may not be suspected. Try therefore, before you trust, what ever is doctrinally delivered unto you, & be assured that all Religions which wander from the way of Christian & Catholik verity; are only Chimera's of piety, spectres of wisdom, & flames, which will lead persons into an Abyss of Fire & darknes.

Few, especially *Papists*, keep this commandment; though they think they keep all the rest. In such a momentous cause, we should not be too credulous, but examine our selves, & with the noble *Bereans*, see what way we are to walk in; what way we doe walk in; whither in the old-way, the good way? Is it so? how know I that? because my ancestours went in it? that's no sound reason: how ever it far'd with them, I am sure to be a Cast-away, a damn'd person, for not following & improving the meanes allowed to me. Or is it because it is commonly called the old way? that's no sufficient ground: many damnable hereticall wayes have been so named; no way so new in every thing, but pretends antiquitie in some things. Many relations are presented with a young mans brow, having an old mans beard; I mean novel superstition, disguised with pretended antiquitie. How many old heresies to be found recorded for such in *Eusebius* & other authours, which have of later years been baptized with the name of *New-lights*? how are Satans delusions called the *Spirits* motions? how is loose walking styled, *Christian Liberty*? Tryal is the duty, the ready road to certainty. He that buyes a Jewell in a case, deserves to be couz'ned with a *Bristol* stone. Bring all then to the standard of private examination, if you find no satisfiying answer, ask & enquire of others; so doth the Scripture injoyn you, & so doe the antients advise & counsel you. [*Tertul. lib. de præscrip. advers. Heret. cap. 9. Athanas. tom. 2. In Hierom. advers. Lucifer.*] onely be advis'd of whome you ask. Compare informations by some infallible truth. Neither strive for particularities in the faith of our Church, Province or Kingdome, but for the

30 *The old Religion: or a Guide*

the Catholike truth, taught alwayes since Christ, ever where: & of all holy-learned men maintained.

Qu: But seeing every company saith, their is the old-way: as the former hereticks laid claime to the Catholike Church; & yet it is but one, how may we know it from the rest?

A Though there are some difficulties of affairs where the truth is shut up as within a cloud, & wise men can hardly find out where the point lies; yet God hath so ordered it that falshood allway leaves certain marks whereby it may be known, & the beauty of truth is ever like that lake of *Africk*, which early or late discovers all that is put into it & makes all impostures plainly appear, when we think they are most concealed. which advantage we shall meet with, in our endeavour to resolve this necessary question. In order to which, I shall propose one principle to be agreed in, as granted by Gods people in every age, viz.

That all opinions & Religions must be tried by one universal truth having these two properties viz.

Infalibilitie, and

Impartialtie.

Which can be no one man, nor all men now on earth, however considered. Not the antient *Doctors*; they disclaime it in their works. [*August. Ep. 19. lib. 2. contr. Don. cap. 3.*] Not *Councils*; they deal but in particulars, & have erred grossly. What is naturally incident to every one, by a meer concourse or meeting of many, doth not priviledg any one. And *Augustine* tels the *Donatists* that the former *Plenaria Concilia*, were mended by the latter: if mended, then not unerring. Therefore, that renowned Doctor would never press his adversarie with Councils. Not *Bishops* in their decrees & consistories; they have been authours both of Scisme & heresie. Not the wrangling Schoolmen, who by their will would never end any thing.

An impartiall judge in his owne cause, who hath or may be esteem'd by the law? absolutely who can be? that any man or men together or apart, in or out of the Chair, should in their determinations be infallible, or whollie impartiall in judgment of their owne way, (*The way of a fool is right in his owne eyes, Prov. 12: 15, 26, cap. 14: 12.*)

is a new opinion of the latter Canonists, School-Divines & Jesuits, as full of folly as error. It must therefore of necessity be an *Universal Truth*, proceeding from an *Universal Good*. A certaine rule delivered & appointed by God himself, to direct & guid his servants in their way to heaven, which is his revealed will, contained in his written word, from age to age miraculously preserved from the fury of Tyrants: which is a perfect unstained truth, absolutely infallible & fully impartiall, speaking for no side, (if not wrested, & then it seems only to speak) but for the truth. By which all Traditions & unwritten verities must be tried. Yea all wayes contrary to this truth, though shewed by an *Angel from heaven*, are to be rejected & forsaken, as new & erroneous. If we (observe the expression) *Peter, Andrew, John, Paul, or an Angel from heaven*, preach any other gospel, shew any other way; *let him be accursed*. Which thundering *Anathema* meethinks should make men tremble & fear to receive Traditions or beleve doctrines of any other extraction; receive any coyn bearing any other stamp or impression than this of Gods. Our Ancestours in old time durst not doe it. [*Tertul. præscrip. adv. hæret. cap. 38.*] All wayes invented by one or many, contrary to this rule, were still as they arose, opposed by learned men & condemned by it. Heresie & novelty is a straying from this rule, & must be redrest by it. Take away or adulterate this rule, men may bring in what they will.

That it was so in former time appears evidently.

CHAP. X.

For, the way of *Symon Magus*, because contrary to this rule, was opposed & condemned by *St. Peter & John* with other of the Apostles. The way of the *Manichæans, Ebionites & Cerinthians*, by the Apostles in those parts, & other holy men then living, especially by *St. John* the Apostle, both in his Gospel & Epistles (*Joh. cap. 1: 1. 2 Ep. 7.*) The way of the *Nicholaitans* by the Angel of the Church at *Ephesus* & his assistants. The heresie of the *Gnosticks*, condemned out of the word by

Ignatius

Ignatius, *Iustine Martyr*, *Irenaeus*, *Clemens &c.* The opinion of the *Valentinians*, because contrary to the Scripture opposed & condemn'd by *Irenaeus*. So of the *Marcionites* by *Dionysius* of *Corinth* & *Theophylus* Bishop of *Antioch*. *Tatianus* his company were opposed & condemn'd by *Irenaeus*, *Clemens* & *Musanius*. *Montanus* & his followers, by *Apollonius*, *Miltiades* & *Aurelius Publius*. The way of *Artemon* & *Beryllus*, opposed & condemned out of the Scriptures by *Origen* with divers other Bishops as *Eusebius* telleth us. Of the *Noratians* by *Cyprian*. Of the *Sabellians* & *Noetians*, by *Tertullian*, *Dionysius*, *Alexandrinus* & *Athanasius*. Of *Paulus Samosatenus*, by a Synod of Bishops assembled at *Antioch*. The error of the *Manichees*, was discovered & withstood by *Origen*, *Emesenus* & *Diodorus*: but especially, though after, by that golden Tapour God raised up in the Church, *S. Augustine*. The way of *Arrius*, because contrary to the fore-named rule, was opposed & condemned by the Bishop of *Alexandria*, *Eustathius* of *Antioch*; by *Ambrose*, *Epiphanius*, *Zozomen* & by the whole *Nicean Council*, assembled by *Constantine* the great; who gave in charge to the Bishops, that they should leane to neither hand, but faithfully and freely lay open the old way, described in the Sacred Scriptures.

The way of *Marcellus* & *Photinus* was condemned by *Athanasius*, *Ambrose* & a whole Synod of Bishops assembled by *Constantius* the Emperour. Of the *Anthropomorphites*, by *Theodore*, *Theophilus*, *Alexandrinus* & *Epiphanius*. The heresie of the *Donatists* & *Circumcellions*, mainly opposed by *Optatus* & *Augustine* that famous defender of the old-way, against the innovations of all hereticks.

Of the *Apollinarian* way we read also, that it was opposed & condemn'd for the former reason, by *Athanasius*, *Epiphanius*, *Basil*, both the *Gregories* viz *Naxianzene* & *Nysse-ne*, with others, by a synod of *Rome* & another of *Constantinople*. Of the *Messalanian* way, condemned by *Epiphanius*, *Amphilochius*, *Flavianus*, &c. Of the *Priscilian* way, by *Damascus*, *Ambrose*, & after him by a Synod. Of the *Helvidian* heresie laid open and displayed by *Epiphanius* & *Hierom*. The way of *Pelagius* (in part whereof, both *Pa-*

pists & Arminians go with joynt consent at this day,) because contrary to this rule, was opposed & condemn'd by *Herem, Constantius, Paulinus, Innocentius & Celestinus*, both of *Rome*: by *Fulgentius, Alipins*, but especially *St Augustine*, in many parts of his works: (of whom its observed by the Historian, that he was born in *Africk*, the same day *Pelagius* was born in *Britain*; divine providence so ordering it, that the poison & the Andidote, should be in a manner twins, in respect of the same time. *Ful. Eccles. Hist. Cent. 5. pag. 27*) & by five *African Councils* & by *Proser*, who affirms upon his knowledge, that there were three hundred learned men, who set pen to paper against this heresie; (So carefull were those true Catholiks our Ancestours, so vigilant & couragious to preserve the antient truth, the *old-good-way*.) suppressing it for a time which did once after, & since break out againe in idle & ridiculous Scholastick speculations. Some years agoe it pester'd *Germany*, but by the watchfull eye of that famous King *James* of never dying memory was prevented. The heresie of *Nestorius*, because contrary to this written word, was opposed & condemn'd by *Cyril, Eusebius, John*, Bishop of *Antioch*, by an Edict of *Theodosius* the Emperour & by two Synods one at *Ephesus* another at *Chalcedon*; of the opposit *Eutychan* way broad & large troden by many feet, we read it was opposed & condemn'd by *Leo, Maximus, Cyrillus & Flavianus*, by laws of the Emperour, *Marian & Leo*; & by three Synods at *Ephesus, Constantinople & Calcedon*. Lastly to make haste; the *Grand Imposure* the way of *Antichrist*, with his multitude of followers, compounded (like a deadly poison) of all the rest before specified, with some other new ingredients; (for the *Scarlet whore*, holds a glorious cup of gold in her hand to entice passengers, full of abominations, *Revel. 17: 4.*) because most contrary to the *Divine* rule was & is stil as it appeared, opposed & condemn'd by some Councils, Emperours, Bishops, Abbats, Monks; all historians & many private men according to their abilitie; by the *Nicean Council*, by one at *Millein*, by the generall *African Council* held at *Carthage*, by the second at *Rhemes*; by a Council at *Franckford*, by divers sharp but true speeches of some in

34 *The old Religion : or a Guide*

the meeting at *Trent*, though the very lees & dreggs of Councils, held by such as were the dross of the Church, quite sever'd from the gold, as Dr. Crakanthorp in his *Vigilius Dormitans* gives it a character, p. 1.) By *Berengarius*, *Frederick* the second, *Lodovick* the fourth, & *Otto* Duke of *Bavaria*: by *Gregorie* the great, *Gratian*, *Durand*, *Bernard*, *Jansenius*, *Ferus*, *Franciscus*, *Petrarcha*, *Aeneas Sylvius*, *Platina*, *Nicholaus de Clemangis*, *Franciscus*, *Picus Mirandulae*, *Mantuanus*, *Guicciardinus Budeus*, *Onuphrius* &c. men profess to be in & of their Church, yet greivously complaining of their errors in doctrine & corruption in manners; not sticking often to call the *Pope* Antichrist. But most fully & effectually, by *Hierom* of *Prague*, *Hus*, *Wicklif*, *Luther*, *Calvin*; men of heroick spirits, adorn'd with skill & valour (which of all the excellencies of the Spirit is elate, & stirring) to fight for the Lord against the mighty, which they did to the wonder of the world: Seconded by *Cranmer*, *Latimer*, *Hooper*, *Reynolds*, *Whitaker*, *Abbot*, *Perkins*, with many more to be seen in the *Acts & Monuments* of our Church. To say nothing of any famous men now living (their own works will praise them in the gates) who have pens in their hands ready, not against the persons of any, but the errors of all that are deluded by that corrupt way. So the factious & turbulent wayes of *Antitrinitarians*, *Anabaptists*, *Arminians*, *Famulists*, *Catharists*, &c. Have been & are to this day, opposed and condemned, as contrarie to the rule of the Scriptures, by a generall consent, of the whole Church of God, with all her faithfull children; with which her firmament is enameld, as the Heaven with stars, that cannot be numbred. From all which it appears, as the Sun in its orb, that in every age, all new wayes & opinions, erroneous principles, contrarie to the word of God, were by it condemned.

CHAP. XI.

THis being premised, & granted, as a certaine, evident, undeniable truth (for it is a principle in divinity;) in the next place, the *Directions* formerly mentioned for satisfaction to the great enquiry, viz.

How

How to know the good old way from all others made or to be made?

Come to be proposed: viz,

First, *that way which is agreeable to the rule, described & approved by divine authority & expressly or by good Consequence contained in the written word, is undoubtedly the good-old-way.* As by Gods absolute unrevealed will, all things were made, so by his conditionall revealed will, are all things to be governed & ruled. *If an Angel from heaven:* (which is impossible) any man or men on earth, walk & invite us unto any other, they are not to be followed. This is the bright star which all wise men have looked after & took direction from. This rule was still observ'd by our predecessours. *Deum scire nemo possit, nisi Deo docente, &c.* saith *Irenæus*, none can know God or the way to God, but by God teaching the truth. As that glorious eye of heaven cannot be seen but by its own proper light; a million of Torches cannot shew us the sun, so it is not all the naturall reason in the world that can shew us God, without supernaturall revelation from himself. *Heb. 1: 1.* In times past, God spake in divers manners unto the fathers, by the Prophets, but in these last dayes, by his Son, concerning whom the voice came from heaven, this is my beloved Son, hear him. To this purpose *Tertullian chap. 1. de anima*; who strictly enjoynes all (that hope to be saved, to search the Scriptures as sufficiently testifying of him; *Joh. 5: 39.* If then we heare the former voice from heaven & obey, we must Search the Scripture & thence take direction for our way. *It is a sure word, infallible, impartiall, whereunto they doe well that take heed as unto a light that shineth in a dark place.* Whosoever diswades from this, designs to see you err and walk in darknes.

But it may be objected, the Scripture is hard, & obscure, we dare not meddle with it?

I answer; the Scripture is like the cloud, between Egypt & Israel; to the Egyptians darknes, but light unto the Israel, of God. *Those that fear the Lord, he will teach them in the way. Psal. 25: 12, 14.* He will reveal his secret unto them & shew them his covenant. *Psal. 19: 7, 3.* The law of the Lord is perfect converting the soul, &c. It is compared to a light & a

36 *The old Religion: or a Guide*

Lantern. If the Scripture appeare so dark & fearfull unto any, that they doe not, dare not acquaint themselves with it, you may fear they be *Egyptians* & not *Israelites* Indeed According to that of the Apostle. *1 Cor. 2: 14. The natural man receiveth not the things of God, for they are foolishness unto him, And, if the gospel be hid, it is hid to them that are lost.*

Concludethen, no comming to heaven without God, no saving knowledge of God without Christ, nor of Christ who is *the way*, without the Scriptures of God. *Stand in the wayes*, consider & ask amongst all which is the old way, the good way described & approved in the Scriptures, *walk therein & find rest unto your souls.*

Instead of reason to confirme this position, we have experience, in the practice of such whom we are bound to imitate; as of *Christ Jesus* himself tempted by Satan *Math chap. 4: 4, 5, 6.* to leave the *old-good-way*, & to cast himself downe head-long; a new-ill-way; against whom his chief weapon was, the *Scripture*; thus & againe it is written. All faulted many times in like manner by the *Scribes & Pharisees*; his answer still was, *have yee not read? how readest thou? Is it not written? yee err not knowing the Scriptures.* Followed he is by his Disciples & immediate Apostles. *Paul (Acts. 17: 2.)* disputing with the Jews, reasoned out of the Scriptures. *Acts. 18: 23. Apollos* commended for his being powerfull in the Scriptures, convinced the Jews, *(28: 23)* publikly, *shewing by the Scriptures that Jesus was the Christ.* So that you may finde those phrases usual, viz. *as it is written, the Scripture saith; wot yee not what the Scripture saith? But what saith the Scriptures? Yea, what soever things are written afore time, were written for our learning, &c.* *Timothy*, is highly commended that he had knowne the holy Scriptures from a child: (belike then, some beside the Clergie & learned Doctors, might read & know the sacred Scriptures) which are able to *make wise unto salvation.* It is folly to neglect them & desire more wisdome. Read, enquire & see, whether you can finde such commendation either in Gods own book, or in the books of the antient Godly men, of any tradition or unwritten veritic,

CHAP. XII.

SO for the practice of the antient fathers, who succeeded the Apostles; in all their spirituall combats, sharp disputes against sin & Satans cheifest instruments Here-ticks, they used this *sword of the Spirit*. This was the only Card & compass by which they sailed in the Ocean, & the only Clue by the help of which they traversed the labyrinth of all encounters. They still appealed to Scripture, as the perfect rule of protection, confutation & direction, both for themselves & others in the *good-old way*. As the mothers of Pearl fix themselves to rocks during the tempest, so these fixed here, on this foundation they laid their spirituall building.

I might produce a whole constellation of bright stars which give light to this truth: as *Justin Martyr: Parenf. ad Græcos*, pag. 32. *Irenæus adv. hæres. l. 13. c. 12*, pag. 166. *Cypr. lib. de Laps. & Bapt. Ch. Achanas. cont. Idolat. Basil. de vera fid. Optatus, lib. 5. contr. Donat. August. in Psal. 69. & Epist. 166: & lib. de unitate Ecclesie. Lib. contr. Max. c. 14.* And much more we receive from this mirrour of humane learning, the honour of his age, & wonder of the world, who of all the fathers is most plain & copious in this subject. But I shall restrain the Scope of my pen & give no farther force to the truth of our first direction: being willing, in omitting farther quotations or authorities of this nature & the words of those now made use of, to save my own labour & the readers purse; conceiving an intimation enough to shew the consent of Antiquitie, from whom it were easy to prove, at large how they concluded, that to be the *old Religion*, the right way to heaven, which is described in the written word. A second direction followes.

CHAP. XIII.

SEcondy, that way wherein the Patriarks, Prophets, Apostles, Fathers, Martyrs, learned & holy men in severall ages have gone in, with joynt consent, & taught others according to the former rule, is certainly the *good-old-way*.

Constantine the first Christian Emperour, having called together that famous & worthy renowned first Council of Nice (in old-time it was the Emperours power to assemble Councils.) Against the *Arrians*; at their meeting gave them in charge, *that they decline to neither hand, but go forward in that way, the Prophets, Evangelists & Apostles had described & walked in, proposing the Bible for a rule* (*vid. Socrat. lib. 2. chap. 32.*) In like manner it pleased the Synod at Ephesus to decree nothing for posteritie to beleeve, but what sacred antiquitie agreeing with it self in Christ, held before, observing *St. Pauls* rule to *Timothy*, *1 Ep. 6: 20, 21*. It is in their 43. *Can.* So the good Bishops assembled by *Constantine* in the Council of *Arimine* refusing to subscribe to the *Arrian* heresie, gave this reason to the Emperour, that they thought it better & safer to walk still, in the *old-way* which the Prophets, Apostles, & Fathers in the *Nicean Council* had described & walkt in, rather than in that new & dangerous *Arrian* path. (*Socrat. Hist. lib. 2. chap. 29. Epist. ex Council Arimi. ad Imperatorem.*) *Vincentius Lyrinensis* in that little tract of his, for the antiquitie of Catholike faith against the innovation of Heresies, the very first Chapter cleaves unto these two directions, which, as he saies, he received from learned & holy men, how to discern Catholike truth from heresie, *the old-good-way*, from all evill-new-ways, *viz.* by having recourse unto the Scripture & testimony of the Church, which guides & governs her self & children according to the rule. If we doubt & would know the truth, we must go to God by prayer, & to Gods servants, men famous in their times for learning & holynes. If amongst them we finde difference in opinion, (as most times may be, which is a great stumbling block to many poor travellers, who know not whom to follow. *Vellem fieri Christianus, sed nescio cui adhaream Singuli dicunt ego verum dico, cui credam nescio Chrys. hom. 33. in Act. Contr Gentilem, ita replicant, yet*) we have this help, *viz.* First to yeild most to such as interpret Scripture by Scripture; that is agreeable to it self, & according to the analogie of faith; whose exposition layes no aspersions on Gods word; making it contradict it self or the principles of nature & reason.

reason. The mysteries of faith are above, but not contrary to nature, reason & common sense; it is the propertie of hereticks to interpret Scripture according to their owne fancies & privat traditions. Under the name of the Church, they fight against the Church, & with the great title of *Catholike*, to obscure the truly Catholike faith. Secondly, allwayes to prefer the *Major* part of good men, who setting aside all partiall ends, have spoken the truth in the fear of God, What all, or most or best, have joyntly agreed upon; what hath allwayes, in all places, of all faithfull men there remayning, been received & taught, that receive & follow. *Christ* never left any generall *Vicar* on earth, to whose sentence, all should be confined. But to avoid pride, vain-glory & this domineering superioritie in the Church, he appointed a continuall succession of faithfull Ministers, who should guid both themselves & others according to the word. Neither may they draw Religion after them, according to their own private Spirits, (*no Scripture is of any private interpretation,*) but must follow it, by the same rule, (*2 Pet. 1: 20.*) which the primitive Church received from the Apostles, they from Christ, he from God. None may invent a new rule, none will, but such as intend to spread a new Doctrine. The *old* rule best fits the *old* Doctrine; keep to that, with love & hearty desire, delivering to posterity only what is received from the *ancient of dayes*.

Ob: The Scripture we know & yeild unto; *but what or which is that Church, to whose testimony, we are to have such respect?*

A. First, *that without all doubt which the Scriptures doe demonstrate*: that which beleeves intirely, teaches & proposes to her children, things *Credible*, the will of her head & husband: to which she must allwayes have respect; els sh'ele play false & cease *ipso facto* to be his Spouse. So that notes & Characters of a pure orthodox Church, must be fetcht only & cheifly out of Scripture, the words of Christ, who in all likelyhood best knows his owne wife, *In Scripturis didicimus Christum, in Scripturis didicimus Ecclesiam*. Saith Divine *Augustine*, Ep. 166. & againe, *Puto quod in illius potius verbis eam querere debemus, qui veritas est.* &

40 *The old Religion: or a Guide*

optime novit corpus suum. Nolo humanis documentis, sed divinis Oraculis Sanctam Ecclesiam demonstrari: Lib. de unit. Eccles. chap. 2, 3. & 16.

Secondly, *That Church which teaches & professes incorruptly the fundamentall points of Christianitie: where there is succession not so much of Persons in any one place, which way & is uncertaine, as of Apostolicall faith & Doctrine about the rule of faith, the matter & manner of divine worship due to God alone; about the Evangelicall manner of mans justification & finall salvation by faith in Jesus Christ the true & only Son of God, perfect man, our alone Saviour Mediatour, &c. Ubi vera fides, ibi vera Ecclesia; where the true faith is, there the true Church is; as Chrysost. hom. 6. in Math. doth expresse it.*

Thirdly, *that Church wherein there is assurance of salvation to all those which beleeving doe practice what she proposeth unto them out of the old & new testament. This undoubtedly is the true Church. [August. in Psal. 57.] & this condition is necessarily required; for in the old-good-way, whosoever walks, shall finde rest. It is certaine; none needs, none may doubt of it. The Lord hath spoken & shall it not come to pass? Follow these directions & no doubt of finding the old-way, which is the good-way, diversly.*

First, in regard of the foundation; 1 Cor. 3: 11. For other foundation can no man lay. Ephes. 2: 20. And are built upon the foundation of the Apostles & Prophets, Jesus Christ himself being the chief corner stone. He that builds on any thing els, builds on the sand.

Secondly, in regard of the safety to travellers in it. Isa. chap. 11. 9. They shall not destroy nor hurt in all my holy mountain. It is the Kings high way, wherein we may expect safety, Men may be assaulted in this way; the devil may be tempting, but shall not be prevailing. As the Bee. he may startle to keep them wakefull but he shall not sting to make them w full. He may disquiet, but not hinder their passage to heaven.

Thirdly, in regard of the certainty of the way & end. I call it certaine, because whosoever walks in it, shall certainly come to the expected end of his journey. He that walks in other

other wayes, will come to the end of his life, but not to his desired end. He that enters into this & continues in it, shall as certainly be saved, as if he were already saved, 1 Pet. 1: 8, 9. He that beleeveth, *shall receive the end of his hope: &c.* Salvation is the end of faith. Since there is such a line & rule to goe by, such a word sounding in their ears

This is the way, walk in it,

having so many footsteps of learned, & holy men, to tread in, such as may be easily known from others, being marked with the Crimson drops of the distilling blood of many martyrs, none can loose the way. The *foundation* is *Christ*, other can no man lay: there is comfortable content & safety in the way; nay, there is freedome from totall & final deviation, with certainty of obtaining what is sought. Such good mens *steps* are ordered by the Lord, & they shall goe from strength to strength, till they appear before God in Zion.

CHAP. XIV.

THis ground being laid, it may justly be expected that the particular *Directions* should now be propounded, to point amongst the wayes that are extant & discover which are not & declare which is according to the former rules, the *good-old-way*. And this shall be done, the Lord assisting. Only by way of preface please, to observe something of *Antiquitie* in generall, with reiation to latter times, that there be no mistake.

Exhorted or rather commanded we are here, to seek, having found, *to walk* in the *old-way*; not to contemn, sleight, or reject all things in succeeding, the present, or following ages, which may seem to us, to be new, when it may be, they are but as veils removed, or spots washt from the *old*, or if you will, the greatnes of perfection in that which was laid in a very slender beginning, as the huge Oak is in a small acorn, & man when born is but a little lump of flesh, but with time is polished, changed into a more lively infancy, & leaving the rudiments of minority, becomes a perfect man; & ignorance being removed we come to the knowledg & sight of what our

42 *The old Religion: or a Guide*

Ancestours never did, going in the same way. Time is the mother of truth & reformation, bringing forth hidden things to light; without which *they* might be saved, not *wee*.

For my part, I am so far from yeelding to any generall decay in nature, knowledg, arts & sciences; that I think every age adds perfection in some things (not for matter but manner of doing & knowing) to the former & may doe, till corruption attaine her perfection in *Anti Christi* dominion. Only we must be advised to see, that latter inventions either agree with or ripen the former, before we receive them. For to walk in the *old-way* either of sin, ignorance or error in any thing though favour'd by many pretending *the rule*, is not here meant; latter dayes having perfected by the rule, what our Predecessours saw not in it, or els' but dimly & afar off; a *worthy-shining-light* of our own, hath in a painfull & pleasant discourse illustrated; *Dr. Hackwell* by name.

The *Old-good-way*, was alwayes bounded by a law, *Thus far shall ye goe & no farther*; Limited both for beginning, continuance & ending, by one infallible truth, to which we must all have respect, least through indiscreet fervor putting on the mask of zeal, we rashly condemn that, which our Ancestours lawfully practised, or in blind devotion, allow some thing, they lawfully condemned; or at least reject many good things because unknown, never practised by the *Fathers*.

They had many errors about the Trinity, the incarnation, about the souls departed & the Angelical nature. To omit the mist which *Origens* strange speculations (yea blasphemous faith *Vincentius* chap. 23.) *Tertullians* Montanisme & *Cyprians* rebaptization cast upon the Church, for which they are as we finde, justly censured by all the Godly learned in succeeding ages, as erring from the rule, passing the limited bounds. We may not so much admire *antiquitie*, so greedily gaze on the *antients* (as too many have unadvisedly done) as neglecting the gifts of God in moderne men, only to receive every thing they *they* say like him *Qui præ nimia aviditate etiam facies hauriret*, that swallowed down many an error, (it was spoken of *Bycer* with respect to *Luther*) without refer-

reference & laying it to the *Rule*, for the sake of the authour. It was never the thought nor desire of those holy men, so to injure Christ, to have their words & works esteemed Canonickall. In their own books (as if they had prophesied of the folly of times to come,) we are directly forbidden it. [see *August. Epist. ad Hieron. lib. 2. cap. 32. cont. Cres. gram. lib. 5. c. 17. de Bapt. cont. Don.*] Of many things they were ignorant altogether as is found & acknowledged by *Cajetan, Baines, Andradus, Bellarmine*, to omit other testimonies of our owne. With which, if the Lord hath been pleased to acquaint us, shall we prefer their ignorance? this were not only to crack the eye-strings of a reasonable judgment, but also to pull out the eye of faith, all pure & celestiall as it is.

In some things it is confessed, we may, it is best. Latter times have invented, what *Antiquitie* either knew not, or would not practice: as the use of Guns & powder; a rare invention; but the sympathizing affinity, it seems to have with the *Kingdome of darknes*, for beginning & use, perswades me to judge the *old way* of warring better. The practickall part of *Anatomie*, which was never used among the *Egyptians, Jews, Græcians, Romans*, nor primitive Christians, till about three or four hundred years after Christ; then, very sparingly; is now common in all parts; abusing the dead to know the living; cutting up, butchering (by over-diligent cruelty) the bodies of the dead (so *Augustine* complained, *lib. 22. de Civit. Dei. chap. 34.* & *Tertul. lib. de anima*) as if one death were not sufficient; or that their bodies should be annihilated & not rise againe; seeing, to bowell & quarter, cut & lance after death is a punishment ordeined by the lawes for certaine offendours, I see not how Anatomists meerly for pretended skill, can safely practice it but on such offending, if so. Something is objected to the contrary; how noble, necessarie & profitable it is, yet nothing enough to perswade me, to prefer this *new*, which some think favours of *inhumanitie*, to the antient way of knowing & curing men. I am rather of opinion, that God in judgment permitted the invention of both these, as a punishment; the former, of our pride in building; the latter, of our luxurie in feeding.

Here

Here I might insert all our prophane noveltie, in superfluous Diet, strange apparell, cruell games, with amorous pastimes, falsly called recreations, wherein *Antiquitie* was commendably ignorant. So as in this regard we may be sent to them to learne the *old-way*, the *good-way*.

But in some other we may not prefer *Antiquitie*; we have a more plaine & exact knowledg of most divine truths, especially of the mysteries in the *Revelation*, than ever any of them had; we have (with submission) a better method of preaching, for the instruction of the ignorant [by way of Doctrine, reason & use] than most of the antients ever knew or practiced (except the Apostles) for any thing appears in their works; wherein *Antiquitie* against us is no just plea; we being no more tied to it, than it is to the truth. when *old & good*, *Antiquitie & Truth* joyn, there walk we may, we must.

We may not tye men, like irrational creatures, without freedome of choyce, to bring the hinder feet into the former impression, to tread still in the steps of Ancestours, without tryal & examination (a thraldome, which the ingenuity of no age should endure) as though none of them might err, or as if they ever set their dictates as irrefragable verities, & as if they resolved against all submission of their assertions, unto the correction of future discovery: seing wisdom is indifferently afforded to all in every age, & can be forestalled by none in any. Whence it will appeare, we may not so much regard *Antiquitie*, as to conclude, [This position or practice is *old*, therefore *good*,] or the manifestation of it *new*, therefore evill. Many evill wayes there have been & are, which were they as *old* as *Adam*, were not to be allowed; nay, the older an evill way is, the worse it is. There is an evill way of *Idolatrie*, which is *old* enough; *Gen. 31: 30.* we read of *Labans Gods*, subject to stealing; being Images before which he used to kneel praying. Of *Moloch* 1 *Kings 11: 5.* God of the *Amonites*. Of *Chemosh*, God of the *Moabites*; of *Milcom*, feigned God or image of the *Amorites*; Of *Ashteroth* Goddesses of the *Sydonians*. There are in the world, (saith the great Apostle,) *Paul*, 1 *Cor. 1: 4, 5.* *Many that are called Gods.* They have their

Celestas, Aerii, Terrestres, Marini, almost as many Gods as creatures. We finde the *Egyptians* worshipping an *Onyon*; the *Thebanes* a *Waexel*, the *Trojans* a *Mouſe*; & of divers other nations adoring for their God in a most idolatrous manner, Fire, water, the Sun, Moon, Stars, the *Queen of heaven*, &c. Of which you may read at large in the Old-Testament [*Pſal.* 115: 4, 5. *Iſai.* 44: 9. *Jer.* 10: 2, 3.] Stories of the Gentiles, & works of the primitive Fathers; none embracing these wayes because *old*, but rejecting them as ill & erroneous. *Idolatry* then, be it never so antient, have it never so many Patrons & defenders, is not to be followed nor allowed, any more than *poysen* is to be eaten. which is the issue of the *old Serpent*. Yet into this strange way, was the wisest of men drawn to *walk*, by Idolaters, *women*, by whom he suffered shipwrack, needing no other charms, to work his ruin.

There is an evill way of *heresie*, refined idolatry; *old* enough as hath been formerly declared, even from the coming of Christ, to this presentage. *Antiquitie* can never make it the better. Every addition to, detraction from or alteration of the written word from the proper & genuine sense, hath still been taken for heresie, or a step to heresie & condemn'd accordingly.

There is also an evill way of youthfull vanitie; *old* enough; begun & troden by the fallen Angels, *Adam* & *Eve* in Paradise, *Cain*, *Cham*, *Eſau* & most of their posterity; followed by the greatest part of the world in every age, (illexample being the most potent charm & powerfull Engin hell it self could finde to ingulph mankind in a thousand lamentable confusions) By *men*, ordeined for some excellent service, (being adorn'd with the same gracefull habiliments with which God himself is garnished;) alas vainly mispending their time in employments, far inferior to their divine capacities; neglecting the good for which they were created, doe wander at randome in the vast emptynes of the creature; having no other law in their passions but the power of brutishnes, make no distinction of things permitted & prohibited in the licence of all pleasures. Exerting all their dexterity in delving the ground like moles,

46 *The old Religion: or a Guide*

moles, having no eyes to behold the Sun, & so putrified in a miserable baseness prostituting their members to sensuality, which are made to be the Temple of the living God & the ornament of Paradise, so sinking their finest Spirits below themselves, By *women*, Built to be helps to men in good, but unhappily by their *evil* practices draw many towards destruction; too much like the *first* of their kinde, who being ungratefull to God, became a murdherer of her race, & a bridge for Satan to pass into the world; needs would she lodg *him* in her heart, *whom* God had confined to the pit of hell; by which means she hath proved the work-mistress of exceeding mischiefs, which yet may not, must not be imputed to the condition of Sex, but to the vice of depraved nature. Again, by *youth*; who for want of carefull education (that great refiner of nature; which polisheth it, as one would do a pretious stone, wholly defiled with earth & filthynes, & rescueth, man in a great measure from perpetuall brutishnes) can lye & swear sooner than speak perfectly; nay act folly, before corrupt but weak nature make the motion. O poor youth! Suffer yourselves to be pitted by those that know your estate; whither will you goe? delighting in foolish loves & loving vain delights, will fill your souls with bitter thoughts hereafter. Though sin at first bear a sweet flower, it at length growes up into a sharp thorne. The *Serpent* hath a beautifull face, but a deadly sting. The dregs lye in the bottome of the cup: & in the golden cups of sin are contain'd the most deadliest draughts. For these things you shall grieve, sigh & mourne or perish eternally; when you will wish you had never acted those pleasant parts which end so tragically. Be forewarn'd. Let not Satans baits deceive you. O yee tender plants, spend not your youthfull lives in following youthfull lusts: hang not the most spark ling jewels of your years as Pendants in the divels ears. Remember your Creator in the dayes of your youth. Never think that gall & wormwood will ever make you pleasant wine; that such thick & muddy Vapours will ever yeild any sweet & pleasant showers. Beleeve it your ill doing will be your undoing. The stench & torment of everlasting burning, will take away the sweetest pertume that ever your sins were powdred with.

Lastly,

Lastly, followed this way is by all such mentioned by the Psalmist & the Apostle, [*Psalm. 50: 16. Rom. 3: 12, 13, 14.*] as have not the fear of God before their eyes, know not the way of peace, but hate instruction, cast Gods word behinde them; whence all other sins proceed; that they consent to robbers, partake with adulterers, to act such works of darknes as may not be named: joyne hands with every tottering tospot, whole noses shine with putrified botches & bellies vault like barrels; & delight in the company of *Christened Aheists*. All these are *old-broad-ways*, which lead to hell & damnation. Wherein whoever walks outright, shall never find rest. Though you be not Idolaters, nor hereticks, nor Mahometans, yet if you be *ungodly Christians*, in the Church not of it, your common title, generall hope & good meaning, will stand you in no stead. Glass will not present the figure Objected, if it be not leaded; & whatever you have of lustre or talents, will have no subsistence if your hearts be not right for God, none in the world can save you, for *the wrath of God is revealed from heaven against all unrighteousnes & ungodlines of men. which withhold the truth in unrighteousnes! In the name of the Lord returns.*

CHAP. XV.

INto the *old good-way* of verity & sanctity, wherein all must walk that hope for heaven; into the true Church which proposes, professes & maintaines orthodox, Catholike faith, for matter of beleeving; teaching & perswading to sincere holynes, for manner of living. Consider this, *stand in the wayes*, view & behold, O all ye passengers, hearken to the voyce behinde you sayng, *These are not, this is the way walk in it.* Though it be hard to finde, bless God that hath left you meanes & doth still direct you. It is indeed hard to such as travel in the dark night of ignorance, & without a guid, but to such as walk in the day & by the rule, it is easie to be found. Though it be *narrow*, few walking therein. so pensive & harsh to flesh & blood, yet praise God for sending his Son, to walk in the same way before

48 *The old Religion: or a Guide*

fore you, to make it open, easie & comfortable; strive yee to enter in at this strait gate, for wide is the gate & broad is the path that leads to destruction & many there be that goe therein: but, strait is the gate & narrow is the way that leadeth to life & few they be that shall finde it to enter. Beware of false prophets & those deceitfull allurements cast in your way, by the diuel, the world & the flesh. Our grand-mother Eve was mislead by giving ear to a seducing spirit. *Believe not every Spirit*, but try them, whether they be of God, whether they speak according to his word, whereby the best men in every age have been guided and passed sweetly in the current of that puissant authority, which hath drawn so many ages after it.

To help herein, & for the speedie & comfortable successe of those, for whom this discourse is mostly intended, I shall with the Lords assistance labour to proceed in discovering.

First, *what hath been & is to this day, by the best & most learned, held to be [the good-old-way] the orthodox Catholike faith*, in points fundamentall or especially necessary, for the matter of right beleiving, agreeable unto Scriptures, Fathers & Councils.

Secondly, *what that Godlines & holynes of life is, which hath been taught & practised by all that truly fear God, for the manner of right living*. For by a right faith & a holy life, doe men walk the good old way, that leads to rest: one is not, cannot be without the other; nor life eternall without both *Heb. 12: 14.*

Thirdly, *amongst many companies now extant; who have & doe walk in the good old-way, according to these with the former directions, & who not?* that so we may not mistake a Den of thieves for the true Church of God, because they say so; nor the synagogue of Satan with the whore of Babylon, for the innocent flock & undefiled spouse of Christ.

C H A P. XVI.

First, for matter of *faith*, what hath been & ought to be beleaved: & here I must doe as Geographers, who put the whole world into a little map, & comprize in a few pages that with which others have filled volumes, observing, as brevity, so, plainenes. In the method propounded & intended, I conceive it will be best to begin with the *rule*, whereby all the rest is to be tryed & examined, *viz.* the *Scripture*; about which these ensuing propositions have been & are by the best & most judicious in every age, held for *good-old*, Catholike Doctrine; *viz.*

First, that the holy Scriptures contained in the Canonical books of the old & new Testament, either in direct expression or by necessitie of Consequence, doe containe all truth about faith & manners, absolutely necessary to salvation. So saith the Scriprure of it self (whose testimony is true.) *Joh. 20: 31. These are written that ye might beleieve that Jesus is the Christ, the Son of God, & that beleieving ye might have life through his name. 2 Tim. 3: 15, 16, 17. The Scriptures are able to makewise to salvation, &c.* So the ancient fathers understood & interpreted Scripture, as may be read in *Irenæus lib. 3. adv. heres. cap. 1.* In *Origen hom. 1.* In *Hierom. In Tertul. presc. adv. heres. cap. 6. & 9.* In *Cypr. eps. 74. ad Pompeium.* In *Athanas. contr. Apollina.* In *Ambros. cap. 12. de paradiso.* And in *St. Augustine*, almost in every tome & book. I intend brevity & therefore forbear farther particular quotations, especially in a point so plainly & fully taught by all the Fathers. And to this doctrine did the Church representative agree in severall Councils, who allwayes had this rule, either proposed to them by the Emperours, or did propose it themselves; as in the first *Nicean Council* against *Arrius*; in a Council at *Laodicea*, in the second *Nicean Council*, *Can. 2.* the seventh generall Synod, though they allwayes kept not to it.

Secondly, that all controversies about religion, are to be decided by the Scriptures, as the rule of faith & manners. So saith the Lord, *Isa. 8: 20. To the law & to the testimony.*

50 *The old Religion : or a Guide*

2 Tim. 3: 16. *All Scripture is given by inspiration of God &c.* And so did the antients expound Scripture, as may be seen in *Tertul. lib. 2. de resur. carn. c. 3.* In *Basil. Epist. 80. ad Eustatium.* In *Ambrose lib. 1. de fide ad Gratianum, cap. 8.* In *August lib. de unita: Eccles. cap. 3.* And that the representative Church of Christ did successively in severall Councils hold this truth, appears from that famous assembly of three hundred & eighteen Bishops against *Arrius*; wherein, in the Controversy about the married Clergy, they did all shew such reverence to this rule, that for one man alleadging it against many politick reasons, they altered their opinion. From a Council at *Carthage*, about rebaptization, guided all especially by that one text of Scripture, *Ephes. 4: 5. Om faith, one baptisme.* From the *Meleuitan* Council, & another of *Ancyra* 308 years after Christ. *Can. 24.*

Thirdly, that the books called *Apocrypha*, were never received as part of *divine* Scripture, the Jews who were the keepers then of Gods library, (And though they of the dispersion, called *Hellenists*, did ad in their Greek translations these *Apocrypha* books, as profitable; yet the jews inhabiting *Judea*, never mix them with the other.) never received them; none of them are quoted by our Saviour, or his Apostles in the new Testament; neither did the primitive Fathers ever receive them for such, as we may read in *Athanasius Synop sac. scrip.* In *Euseb. lib. 4. hist. Eccles. cap. 26.* In *Hierom Prolog. Gal.* In *Epiphan. Nicephorus & Greg. Naz.* All agreeing in the number of two & twenty books canonically onely, under the old Testament. Nor the true Church of God assembled in a Provinciaall Council at *Laodicea*, *Can. 5: 9.* Confirm'd afterwards by a generall Synod.

Fourthly, that Scripture must be expounded by Scripture (as diamonds are most fit to cut Diamonds,) which will make every necessary truth, easie, plain & perspicuous: by comparing obscure with places manifest, things going before & following with circumstances of time & place & persons: considering the occasion, generall aim & scope of the speaker. So saith the Spirit, *Rom. 12. 6. Let us prophecy according to the proportion of faith.* *Ἀναλογία πίστεως*

is *παράδειγμα*, The analogie of faith is the measure of faith, so some translate the text *Gal. 1: 8*. So did the antient Fathers interpret Scripture; both in their practice & doctrine, as may be seen in *Irenæus lib. 4. advers. Her. cap. 63*. In *Ambr. lib. 1. ad Grat. cap. 7*. In *Hil. lib. 1. de Trinit.* In *Chrysost. hom. 13. in Gen.* In *Hierom. lib. 1. advers. Pelag.* In *Aug. lib. de unitat. Eccles. cap. 5, 7, 8*. The works of fathers, decrees of Councils, Constitutions of Bishops, can be no plenary rule for this purpose, seeing the Scripture by their own vote, is the rule of all their works, decrees & expositions: but where they all generally agree, or the best of them, they are such secondary rules as may not be condemn'd or neglected; if we attribute not too much unto them, helpfull lights they will prove, whereby we may see the clearer to read the truth; when by rejecting them wholly, many have & may raise strange fancies very dangerous to the Church. So much was also decreed in the *Lateran Council, Sess. 2^a*. adding only the consent of the Fathers in the same manner as the sixth Council at *Constantinople, Can. 19.* had done before.

Fifthly, that the Scriptures are perfectly sufficient to doe all this. To regulate & judge of the works of the Fathers, Decrees of Councils, to decide all doubts, & to declare which is the truest interpretation of any place, if there be many. So saith the Apostle, *2 Tim. 3: 15--They are able to make wise to salvation*. So thought the antient Fathers, as may be observed in *Cyprian lib. de Baptis: Ch. sect. 10*. In *Tertul. advers. Hermog. cap. 22*. In *Hil. lib. de Trin.* In *Ambr. lib. 1. de fide ad Grat. cap. 4*. In *Aug. lib. 2. de Doctr. Christiana cap. 9. lib. 3. Contr. Max. Arr. cap. 14. Lib. de unit. Eccles. cap. 2, 3, 4. Lib. 2. de nup. & Concup. ad Valerium. cap. 33. lib. 2. de Baptis: cont. Don. cap. 2. Epist. 48. ad Vincent. contr. Donat. & Rogat. Epist. III. Fortu. Adoro Scripturæ plenitudinem. Tertul.*

Authoritie which might here be produced, for the excellencie & perfection of the Scriptures, would make a volume, especially out of that renowned Father *S. Augustine*; to shew how generally they did admire the divine excellencie & compleat perfection of the Scripture & that they

did esteem there own works, humane traditions & Constitutions Ecclesiasticall^l, made whether by Pastors in & for their own particular charges, or by Councils Provinciall or Generall, as means only to help our weaknes, not to supply the silent, weak, imperfect, insufficiencie of Scripture, as some Atheisticall Spirits have dared to blaspheme.

Sixthly, that the holy Scriptures are made known for such to the elect members of Christ, by the secret working of Gods Spirit, by their own connative lustre or brightness & by the testimony of the Catholike Church; yet so as their authority rightly understood & applied according to the analogie of faith, is greater than the authority of the most obediently reformed Church on earth. So saith the Scripture, *1 John. 2: 20 But yee have an unction from the holy one & yee know all things.* And so did the antient Fathers conceive of Scripture, as may be seen in *Irenaeus, lib. 3. cap. 11.* In *Clem. Alex. lib. 7. Strom.* In *Theod. Comment. in cap. 24. Execk.* In *Aug. lib. 3. Confess. cap. 5. Lib. contr. Epist. Manich. cap. 14.* Neither may any in expounding Scripture or alleading the authoritie thereof, cleave unto the bare words, but considering the drift of the pen-man in that place, things going before with those which follow, comparing it with other places & all with the rule of Catholike faith, labour to finde & use the true, proper & genuine sense, which old hereticks could never abide; [as we are told by *Clem. Alex. lib. 7. Strom.* By *Hilar. lib. ad Constant.* By *Aug. lib. 7.*] whose property it hath been & is, to cry out against Scriptures, being convicted by Christ speaking in them, as obscure, doubtful, unperfect, of themselves insufficient, without traditions as we finde in *Irenaeus lib. 3. cap. 2* In *Tertul. de resur. carnis. cap. 47. &c.*

Seventhly, no translation of Scripture is of it self authenticall, but for the finding out of trnth, recourse is to be had to the Originall, the fountaine, that is, to the Hebrew copie for the old Testament & to the Greek for the new wherein it was Gods will & pleasure they should be written. Yet for the avoiding of inconveniencies among the Common people, great care should be taken, that translations neither

differ

differ among themselves nor from the Original. So did the ancient Fathers think as we read in *Hierom, Epist. 28. ad Lucinium*, & in his preface upon the Evangelists. In *Augustine lib. 15. de Civit. Dei. cap. 13. &c.*

Eighthly, that the Common people which can, ought to read & heare the Scripture in a language they understand. So saith the Scripture, *1 Cor. 14: 11, 14, 16, 26, 37*. And so did the antients teach, thus they understood & interpreted Scripture, as we read in *Chrysost. hom. 35. in 1 Epist. ad Corinth.* In *Ambr. ibidem*. In *Hierom Comment. in cap. 3. ad Colloss.* In *August. Epist. 1. ad Volusianum*: where he earnestly exhorts *Volusiana* Lay-man, to the diligent reading of Scripture. And so did the Catholike Church command & allow in the dayes of old, as we see in the *Nicean Synod* decreed, „ That every Christian shoul have a Bible „ in his house. & *Chrysostome* doth often exhort his hearers to bring their Bibles. Now to what end should this be, were the Scriptures in an unknown tongue? Therefore translations are necessary, & used frequently in every age, since that *Assembly*. Who-ever therefore doth neglect the reading of the Scripture, or the hearing of them in a known tongue, when they may have it, they despise God & wilfully reject the meanes of their salvation. And whosoever dissuades from it, beleeve, it is not for your good, but their own ends. They pretend a fear, but of what? least you thereby should come to the knowledg of the truth, & reject their soul-destroying-errours.

Ninthly, that the right understanding of Scripture is Gods free gift & work in the hearts of his people; not annexed to any Chair, Mitre, Orders or degrees of men whatever. So saith the Scripture, *Psal. 25: 14. The secret of the Lord is with them that fear him, he will shew them his Covenant.* & *1 Cor. 2: 10, 11, 12*. And so did the Fathers understand & expound Scripture; as we read in *Hilar. Enar. in Psal. 125. in Aug. tract. 2. in Epist. Joh.* And that ignorance of the true sence & meaning of the Sripture, was ever one maine-cause of heresie. Where observe by the way, that hereticks were allways men of a wicked life, either openly profane, or meer moralists, in whom Gods holy Spirit

of illumination had no place. Let all hence learne to pray before they undertake to read or expound the word. None can know divine things without divine light. We must be *divinitus Edocti*; God who is the true light, in whom there is no darknes at all, can so shine out of himself upon our glassy understandings, as to beget in them the picture of himself, his own will & pleasure. He alone can acquaint us with the truth of *Revelation* & raise & strengthen us in the apprehension thereof. Let none relie upon their own abilitie, seek for help only from men. It is the Lord that enlightens both the object & the faculty; without his assistance none can understand, none can *divide the word aright*.

C H A P. XVII.

COncerning God to whom all divine & religious worship is due, & of whom we must beleeve nothing but what he hath revealed of himself: these ensueing positions have been of *old* & are still by the best learned, held for Catholike & orthodox truth, viz,

First, that our God whom we serve in Spirit & truth, is one in essence, three in persons, Father, Son & holy Spirit. A truth for matter comfortable, for manner inexpressible; & during our abode here on earth incomprehensible. So speaks the Scripture of this blessed mystery; *Deutr. cap. 6: 4. Hear o Israel, the Lord our God is one Lord. Joh. cap. 17: 22. That they may be one even as we are one.* So *Math. cap. 28: 19. 1 Joh. 5: 7.* So did the antients understand & interpret Scripture, as we read in *Iustin Martyr Apolog. 2^a ad Antonium.* In *Origen. lib. 7. in Epist. ad Romanos.* In *Clem. Alexand. lib. 3. Pedag.* In *Tertul. lib. contr. Praxeam.* In *Athanas. epist. contr. Arrianos.* And so did the Church of God conceive of it, as appears plainly from divers Confessions both of Councils & provinces. *vid. Symb. Athanas. Confess. Synod. Niceni. Synod. Latarenens. Can. 1.*

Secondly, that Jesus Christ the second person in the holy Trinity, is the Son of God, begotten of the father from eternity, very God & very man. So saith the Scripture;

Math.

Math. 16: 16. Thou art Christ, Son of the living God, Rom. chap. 1: 2; 3. His Son Jesus Christ our Lord which was made of the seed of David according to the flesh & declared to be the son of God with power, &c. To which we have the consent of all the Prophets, whose predictions were divided one from the other, the distance of hundreds of years; who could neither see one another, nor agree together in any kinde, yet all laboured harmoniously in this great mystery of God Incarnate. So the Fathers understood & expounded Scripture; as may be read in *Iustin Martyr. Apol. pro Christianis.* In *Irenæus lib. 2. advers. heres. cap. 48.* In *Tertul. contr. Praxeam*; & *Athanasius.* And that the Church of God in all ages did teach the same, appears from all the Fathers assembled in & living after the famous Council of *Nice*; who in all or most part of their works, make mention of this position, because it was more opposed & depraved by Hereticks (Sathan herein shewing his enmity against the seed of the woman) & so more thoroughly sifted & strongly maintained, than any other Christian truth.

Thirdly, that the holy Spirit the third person in Trinitie proceeding from the father & the son, is truly God, coessential with the father & the son: that he is every where; to be adored with Divine & religious worship, as the father & the son. So the Scripture saith, *1 Sam. 23: 2, 3. The Spirit of the Lord spake by me & his word was in my tongue. The God of Israel said Mat. 28: 29. Psal. 95. 8. Heb. 3: 7, 8, 9.* So did the antient Fathers understand and expound Scripture. We have it in *Iustin Martyr, exposit. fid.* In *Basil. lib. 3. de Spiritu S.* In *Eunomium.* In *Ambrose* writing three books of this subject. In *Cyprian Sect. 1. de Sp. S.* with many others quoted by *Bellarmine, lib. 1. de Ch. cap. 13.* And that the Catholike Church did so beleieve according to Scripture, appears from severall Councils; viz, from the first of *Nice* under *Constantine*; from the first at *Constantinople* under *Iustinian*, *Can. 1.* as also from the sixth, *actione 11.* & from the *Lateran Council; Can. 2.*

Fourthly, to be every where or in divers places at once is so proper to that Being which is simply & absolutely divine, that it may not be imparted to any creature, no not to the hu-

56 *The old Religion: or a Guide*

mane nature of Christ. So saith the Scripture, *Math. 28: 6. He is not here, for he is risen, as he said. Acts. 3. 21. whom the heavens must receive, &c.* And so did the Fathers understand Scripture, as we read in *Iustin Martyr, de recta confess. in exposit. fid.* In *Athanasius q. 26. ad Antiochum.* In *Aug. lib. 2. de Cruit. Dei*: but especially *Epist. 57 ad Dardanum.* The contrary was never thought on in the Church, till the late wrangling Schoolmen arose to infect the world with a multitude of vain words.

Fifthly, that whatsoever our God foresaw & foreknew, whether as possible only, or actually to be; hath been, or shall certainly be accordingly; & yet be no efficient, impulsive cause of sin, or evil: the continuall dispensing of mercy & justice, the disposition of decrees in time, is no new decreeing, as though his purposes did wait on, & depend on mans mutable will. Gods resolution followes not mans inclination; neither is this any let, but that Gods decrees may be absolutely *eternall*, though respectively *temporary*, in regard of execution. So saith the Scripture, *Psal. 115: 3. But our God is in heaven, he hath done whatsoever he pleased.* *Acts. 4: 28. 13 48:* And so did the antients teach, as may be seen in *Ambrose, lib. 1. de vocatione Gent. cap. 3.* In *Hierom. Dialog. 3. cont. Pelag.* In *Augustine cap. 4. lib. 1. de Orig. animæ ad Revatum. cap. 7. lib. 6. de Genes. ad tit cap. 7.*

CHAP. XVIII.

ABout the decrees of God absolutely concluded for matter & manner before the Creation of the world, Angels or men, these conclusions have been in dayes of *old* & are still by all soberly wise & heartily holy (excepting the elder & moderne *Pelagians*, in their over-prying curious & unnecessary speculations) held for Catholike doctrine & orthodox truth, *viz*,

First, that the eternal Counsell, purpose & decrees of the undivided Trinitie, were are & ever shall be immutable: allwayes done in time, as they were ordered before time; God still remaining a free agent, to dispose of all

as occasion serves, but according to his own eternall will & purpose. So saith the Scripture; view the places last mentioned. And so did the antients understand & interpret Scripture; as we read in *Augustine, enar. in Psal. 32.* In *Ambrose lib. 8. de vocat. Gent. cap. 3. & 10.* And that the revealed decrees of disposition, may be taught in Gods Church to his people, according to his word; yet soberly, Warily. To prattle of them as some Doctors have done, in a frivolous scholastick new fashion, vaying their well known aym with obscure termes, as though they accounted it greatest glory not to be understood, is not only fruitles but dangerous both to speaker & hearer. Considering the difficulty of the points, with the impossibilitie of resolving all doubts, till perfection be added to our knowledg, by a new & clearer revelation, it may be thought holy wisdom to be sparing there about.

Secondly, that in the eternall decree & purpose of God, some were certainly ordeined to life, others to eternall death. So saith the Scripture, *Rom. 9: 11. For the children being not yet born, neither having done any good or evill, that the purpose of God according to election might stand &c. vers 16.* So then it is not of him that willeth &c. *Acts. 13: 48. Ephes. cap. 1: 4.* So did ancient fathers understand & expound Scripture, as we read in *Isidore lib. 2. de sum. bono. cap. 6.* In *August. Tract. 48. in Job. lib. 15. de Civit. Dei. cap. 1.* And so the Church of God beleeves, as we finde it recorded by the Synod of Dort, *cap. 1 art. 6. 15. 18. &c.* No generall election, nor universal grace, effectually sufficient to the salvation of all men.

Thirdly, that there was nothing out of God, moving him in the decree of election, either for persons or number, to chuse these or thus many. No disposing qualities; not faith, obedience to the meanes, holynes, good works, the good use of naturall endowments & freewill, fore seen, as conditions preceding election. None of these were causes going before, but all are fruits following election. For so it is written, *Ephes. 1: 4. According as he hath chosen us in him, before the foundation of the world, that we should be holy, &c. Acts. 13: 48. And as many as were ordeined to eter-*

nall life, beleevd. So did the antient Fathers understand Scripture, as may be seen in *Iustin Mart. Dialog. cum Trypho.* In *August. lib. 1. de predest. sanct. cap. 17. 9.* In *Fulgent: lib. 1. ad Mart. Augustine* indeed thought once, that faith foreseen was the cause of election (as others have taught since) but retracted it, (*lib. 1. Retract. cap. 23.*) I hope without disgrace to the other way. And so did the Church of God beleve, as we may read in the Synod of *Dort, Cap. 1. art. 9.*

Fourthly, that the number of the elect is certain, the decree immutable: so that the whole bodie cannot be seduced totally, nor any particular member elected, perish finally. Which is true not only of such who have a high degree of grace, but even of those that are babes in Christ. So saith the Scripture, *Joh. 13: 18. I speak not of you all; I know whom I have chosen,* which place was long ago cited by *S. Augustine* for the same end. *2Tim. 2: 19 The foundation of God standeth sure, &c.* So did the antient Fathers expound Scripture, as those that will may read in *Ambrose lib. 1. de Vocat. Gent. cap. 3. 5. lib. 2. cap. 2.* In *August lib. de corrept & gratia, cap. 8. 13. lib. 5. cont. Julianum Pelag. cap 3. lib. 20. de Civit. Dei. cap. 8. Ep. 106. &c.* And so did the Church of God conceive in the Synod of *Dort, Can. 1. art. 7, 11.* So certain is the number, that one cannot be added, nor taken away. *Joh. 17: 12.* To examine particularly this decree & number, to raise curious questions about either is dangerous. Be soberly wise. If you be called to the meanes, (1) to hear the Gospel, to beleve, assent to it, with an earnest desire to live holyly, in a constant use of ordeined meanes; if you can feel in you some infallible fruits of election, a working faith in Christ, or an hearty desire of it, a filiall fear of God with love to his word, ordinances & people, because such; greit for sin past, resolution of universall obedience for time to come, that neither pleasure nor profit shall wittingly mislead you; if you can experimentally speak of the two estates of nature & grace, as knowing one from the other, not in other mens books but in your own hearts; fear not, you may be assured though with many assaults & intermixt doubtings, you are of the number

ber of Chrsts little flock : for whosoever is so ordeined to the meanes , is also ordeined to the end , which is life eternall : & this advice is given by S. Peter , 2 Epist. 1: 10.

Fifthly, that wicked men & finally impenitent sinners, commonly called reprobates, may be truly said to be rejected of God, according to their desert, to be past over & left in the common state of sin & damnation (wherein all once lay, & out of which corrupt mass or rubbish of ruined mankind, God pickt out some as Jewels to pollish in his due time & to set a glorious lustre upon them, according to the good pleasure of his will, passing over others lying in their blood) & so appointed to eternall death & destruction. For so it is written *Rom. 9: 13, 18, 21, 22. Matth. 13: 11.* And so did the antients with consent of the present Church, understand & expound Scripture, as may be seen in *Augustine tract. 48. in Joh. In Fulgent. lib. 1. ad Monimum cap. 27. In Ambrose lib. 2. de Vocat. Gent. cap. 10.* Which should so terrifie us, as to eschew all evill & with all speed set upon & continue the work of repentance unto life: without which all the faith we pretend unto, will avail us nothing: *2 Cor. 5: 17. Ephes. 4: 23, 24.*

CHAP. XIX.

OF the Creation, this hath been & is held & taught as Orthodox doctrine, viz,

First, that the worlds (the upper & lower, the high & glorious fabrick with the Circle of the earth, the pavement of that glorious building, the footstool of the most high God) with all things therein, were created by God, Father, Son & holy Spirit; by whom they subsist & are. For so it is written, *Gen. 1. 1. Heb. 1: 3.* So did the antients teach out of Scripture, as way be seen in *Justin. Martyr, epist. ad Diognetum. In Iren. lib. 4. advers. Hæres. cap. 37. In Ignatius Epist. ad Tars. In Cyprian lib. 2. test. advers. Jud. sect. 1. &c.*

Secondly, that the Creation & continuall propagation of men, was, is & shall be, till the appointed number be compleated for the execution of Gods decree of election & repro-

reprobation. For so it is written, *Matth. 5: 18. Till heaven & earth pass, not one tittle shall in no wise pass from the law, Matth. 24: 34, 35. My word shall not pass away.* And so did the Antients understand & interpret Scripture, as may be read in *Ambrose enar. in cap. 9. ad Rom. In Augustine. lib. 2. ad Simplicianum. q. 2. lib. de prædest. & gra. cap. 5. epist. 106, 157. &c.*

C H A P. X X.

C Concerning Gods providence in governing all things created, it hath been & is held & taught, as good-old-Catholike doctrine, viz

First, that Gods providence extends unto every thing that hath being, from the greatest to the least: so that whatever is, or is done, is & is done by his guidance, according to the purpose of his will. So saith the Scripture, *Psal. 14: 2. The Lord looked downe from heaven upon the children of men. Matth 6: 26, 30. Behold the fowls of the air, &c. Luke. 12: vers 6, 7.* So did the antient Fathers teach out of Scripture, as we may see in *Hierom. Comment. in Habak cap 1. In August. lib. de prædest. & gra. cap. 15. Enchirid ad Laurent. cap. 35. 100. &c.*

Secondly, that Gods providence doth not necessitate or compel his Creatures to this or that choyce, especially those which have reason, & consequently freedome of will, yet there is nothing done by Gods provident permission, but what he in some kinde wills to be done. So saith the Scripture, in many places by direct consequence, as *Deut. 30: 19. I have set before you life & death, blessing & cursing: therefore chuse life Psal. 119: 109.* With those many perswasive exhortations in the new testament, implying a liberty in the will to chuse among many presented, without any violence or constraint from without; & so did the antients with consent (no doubt) of the Church understand Scripture; as we read in *Augustine, lib. 7. de Civit. Dei. cap. 30. Enchirid. ad Laurent. cap. 95. In Anselm, lib. de concord. gra. & lib. arbitrii.*

CHAP. XXI.

C Concerning *sin* which came into the world after the Creation of the world, Angels & men, by the dreadful fall of our first parents (who were created holy, after the image of God, but continued not long in that estate, Sin committing a rape on their virgin-purity, & giving defilement to their primitive glory,) these following positions have been & are held & maintained as part of the good-old way, for orthodox & Catholike doctrine, viz.

First, that *Original sin* is no part of mans *essentiall* nature but an inordinate quality in the nature, a preternaturall state of *Rationall* beings; now an innate pravity, which is both sin & the punishment of sin, first imputed, after inherent in all Adams posterity. So saith the Scripture, *Gen. 1: 31. God saw every thing that he had made & it was good. Rom. 7: 7. &c.* So did the antient Fathers understand & interpret Scripture, as may be seen in *Ambrose lib. de vocat. Gent. cap. 3. & comment. in 7 cap. ad Rom. In August. lib. 6 contr. Ful. Pelag. cap. 7.*

Secondly, that by the fall of our first parents in Paradise, the image of nature in man was greatly weakned, many excellent Divine impressions in that fair manuscript blotted; but the image of grace, original justice & holy power lost & defaced: so that after, man retained free will from co-action only, as an essentiall part of nature; being deprived of the liberty of contradiction to chuse good, or evil; sinning necessarily yet freely. So saith the Scripture, *Eccles. 7: vers 29. God made man upright, but &c. Rom. 5: 18, 19. As by the offence of one, judgment came upon all men to condemnation &c.* And so did the antients understand Scripture, as may be read in *Athanasius lib. 3 de assump. hominis. In August. lib. 6. de Genes. cap. 27.*

Thirdly, that since this fall of Adam, all infants, conceived & brought forth in this evill world, after the ordinarie manner of nature, are conceived & borne in sin, none excepted. So saith the Scripture, *Job. 14: 4. Who can bring a clean thing out of an unclean? not one. Psal. 51: 5. Behold. I was*

62 *The old Religion: or a Guide*

I was shapen in iniquitie &c. Rom. 3: 23. 5: 12. 1 Cor. 15: 22. So did the antient Fathers teach out of Scripture, as may be seen in *August. lib. 5. contr. Ful. Petag. sap. 9. In Ambr. lib. 2. in Lucam, &c.* And so did the Church of Christ conceive & beleieve, as appeares by the *Milevitan Council, Can. 2, 6, 7, 8.* & by the *Dort Synod cap. 1. art. 1.* yet a Council at *Basil, Sess. 36.* Denies this Catholike truth so resolutely as none before or after ever did. To shew that no light on earth but hath its shadow, no men on earth how ever considered are free from errour. As for the blessed *Virgin-Mary*, her conception, baptisme & buriall tell us, she was not free from this Originall stain, though the power thereof in her might allwayes be extraordinarily restrained. To which the Council of *Trent* consents, *Sess. 5*, or els in a politick silence passeth it over.

Fourthly, that every sin considered in its own nature is mortall, a sufficient cause of eternall condemnation, except the sin be pardoned, & the wound made thereby, washed in the blood of Christ. So saith the Scripture, *Math. 5: 19. whosoever shall break one of these least commandments & teach men so, he shall be called the least in the Kingdome of heaven. Math. 20: 16. Rom. 6: 23. Iam. 1: 5.* Every sin is compared to a plague, *1 Kings. 8: 38.* To poison & venome, *Deutr. 32: vers 33. Psal. 58: 4. 140: 3.* If these be not mortall, except help come from without to expell, or nature within prevail, let any judge? For so did the ancient fathers understand & interpret Scripture, as may be read at large out of *Hierome, Com. in 5. ad Galat. Out of August. lib. 2. contr. Donatist. cap. 6.* And that concupiscence which remains in the regenerate (not without opposition) is properly a sin; washt in baptisme, not from being & inhelson, but from reigning & imputation, as *Augustine & Hierome* were both of opinion. [*August. lib. de nupt. & concupis. cap. 25. Hierom. Epist. ad Algas.* Therefore the Apostles exhortation is not, let not sin be, but, let not sin reigne in your mortall bodies *Rom. 6: 12.*

Fifthly, that God is no efficient cause, nor any wayes author of sin or evill, but only a disposer of the manner, & issue. So saith the Scripture, *Deutr. 32: 4. His work is,*
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perfect; for all his wayes are judgment, &c. *Psal.* 5. 5. Thou hatest all workes of iniquitie *Hose* 13. 9. *Rom.* 9. 14. *1 Sam.* 1. 13. *1 Ioh.* 2. 16. And so did the antient Fathers, with the continuall consent of the Catholike Church, understand & expound Scripture, as we may see in *Tertul.* lib. 2. *advers.* *Marc.* cap. 9. In *Athanas.* *Orat. contr. Idol.* In *Aug.* lib. 2. *de Civita. Dei.* cap. 7. *Enar.* in *Psal.* 104. In *Fulgent.* lib. 1. *ad Monynum.*

CHAP. XXII.

ABout the liberty & strength of mans will after the fall, it hath been & is taught & maintained for Orthodox & Catholike doctrine as follows, viz

First, that the will of every naturall-unregenerate man & woman, is free & prone only to evill; having in it a necessarie liberty of sinning. & is so far from desiring good of it self, that it allwayes resists good. So saith the Scripture, *2 Cor.* 3. 5: Not that we are sufficient of our selves to think any thing as of our selves, but our sufficiency is of God. *Acts* 7. 51. *Te doe allwayes resist the holy ghost &c.* So did the ancient Fathers understand & expound Scripture, as may be read, in *Iustin.* *Martyr.* *Cohort.* 1. *ad Grac.* In *Ambrose.* lib. 1. *de vocat. Gent.* cap. 2. In *Augustin.* lib. *de Sp. Enchirid.* *ad Laurent.* cap. 30. ep. 106. *contr. Pelag.* & almost in every tome & book of his works. And so did the Catholike Church of Christ beleieve & teach, in every age, especially against the *Pelagians* holding the contrary, as appears from the pious & learned Fathers assembled in the *Milevitan Council*, *Can.* 4. 5. In another after in *Arausica*, *Can.* 1, 3, 6, 7. & in the later Synod of *Dort*, cap. 3. art. 3.

Secondly, whence it plainly follows, that men before conversion, can neither move to prevent & meet God, help to convert themselves, keep the law, nor be saved by the strength of nature & power of their own will; man being with respect to the first act of vivification, meerly passive, in regard of good motions & desires. For how should a man dead in sins & trespasses void of spirituall life, move, or stir himself? the sweet perswasion which is

effectuall, the preparation, excitation & the whole conversion is to be attributed as proceeding wholly from the powerfull Spirit & free-grace of God. So saith the Scripture, *Ezech. 16. 6. when I passed by thee, & saw thee pollated in thine own blood, I said unto thee in thy blood, live. &c. Ephes. 2: 1. Rom. 9. 16.* And so did the antients understand & expound Scripture, as we read in *Augustine, enarrat. in Psal. 84. In Ambr. lib. de vocat. Gent. cap. 3. In Fulgent. lib. de fide ad Pet. cap. 31.* With the Councils that were last mentioned & the seventh at *Carthage, Can. 2, 3, 4.*

C H A P. XXIII.

ALl mankind after the fall, lying in this miserable estate, could not but perish, if help & deliverance came not from another, even from Jesus-Christ the blessed Son of God, the promised seed, the true Messiah, who in the *fulnes of time* was borne of the blessed *Virgin-Mary*, & by suffering in that assumed nature, what we by our sins had deserved, satisfied Gods justice & fulfilled the law for all that lay hold on him by a lively faith: concerning whose incarnation, death & passion, these positions have been constantly maintained by the Catholike Church in every age, against many & great hereticks, (the divel bending his cheifest forces against the seed of the woman) & are still beleaved & taught by the true Church for orthodox & Catholike doctrine, viz,

First, that Christ Jesus God & man, is one person subsisting of two natures, Divine & humane, truly & really joyned, without any confusion, destruction, or possibility of separation; each nature still retayning after, what was essentially proper to it self before the union. So saith the Scripture, *Math. 1: 23. 16: 16.. Ioh. 11: 27. 20: 28. Rom. 1: 3, 4. &c.* Soo did the antient Fathers teach from Scripture, as may be read in *Tertul. advers. Praxeam. cap. 27. In Greg. Nazianz. Epist. 1. ad Cledon. In Hierom. symbol. ad Damasenum. In Chrysost. hom. 10. in 1 cap. Ioh. In Augustine Serm. 58.* And so did the Church of Christ beleave & teach; as we may read in the great *Council of Nice*; in a second at

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Calcedon, & a third at Constantinople, *Can. 7, 8, 9.* And therefore, when any thing is spoken of the person of Christ in generall, men must consider carefully of what nature it is spoken & to be understood; els they shall err dangerously, as many have done. So the antients tell us, (*Aug. Epist. 7. ad Dard. Cyril, Damascene, &c.*) shewing the reason of their observation, partly from the phrases or manner of speech used in Scripture; & partly from the erroneous tenents, of *Arrians, Eutychians*, & other hereticks raised by misapplying that to one, which was meant of the other nature.

Secondly, what ever Christ did, in, by, & after his incarnation, was wholly sufficient & effectuell for the salvation of all those, that shall beleieve in him, by the ministry of the word. So saith the Scripture, *Joh. 3: 16. God so loved the world, &c. Joh. 10: 15. Galat. 2: 20. Titus. 2: vers 11, 14. Hebr. 5: 9.* So did the antient Fathers understand & expound Scripture, as may be seen in *Hierom. in 7 Cap. Ierem.* In *Ambrose, serm. 5. in Psal. 118.* In *Augustine lib. de Corrept. & grat. cap. 11. Tract. 15. in Iob.* And so did the Church of God beleieve & teach, as we read in the *Toletan Council, Can. 11. art. 4.* & in the *Synod of Dort, cap. 2. art. 2, 5, 7.* That Christ should suffer any thing for himself, heaven being his own by inheritance, never lost, is a false conceit of later dayes, See the Council at *Ephesus* against *Nestorius, Can. 10.*

Thirdly, that Christ Jesus is our sole Saviour & mediatur of redemption & intercession, as God & man. So saith the Scripture, *1 Tim. 2: 5. There is one God & one Mediatour between God & man, the man Christ Iesus. Heb. 12: 24.* So did the antient Fathers understand & interpret Scripture, ss we may read in an Epistle of *Leo Bishop of Rome, to Flavinnus Bishop of Constantinople, Epist. 10.* & in his *81. Epist. to the Monks of Palestine.* In *Chrysost. hom. 7. in 1. Ep. ad Timoth.* In *Damas. lib. 3. de fide. orthod. cap. 15.* In *August. hom. de ovibus cap. 12. & lib. 2. contr. Epist. Parmen. cap. 8.* And so much is intimated & implied by the great Council at *Ephesus: Can. 13.* None may clayme a share in either; he trod the winepresse of his fathers anger alone. *Isai. 63: 3.*

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Fourthly,

66 *The old Religion: or a Guide*

Fourthly, that Christ suffered not only in body, but in soul also, by inward temptations, fears, grief & spirituall desertions. So saith the Scripture; *Isa. 53: 10. It pleased the Lord to bruise him, he hath put him to griefe &c. Math. 26. vers 38. cap. 27: 46.* And so did the antient Fathers with one consent understand & expound Scripture, as may be seen in *Iustine Martyr Dialog. cum Trypho. In Ambr. lib. 2. de fide ad Grat. cap. 2, 3, 4. In Damas. lib. 3. de fide. cap. 23.*

Fifthly, that Christs satisfaction made in his own person, to the justice of his father, was of infinite price & value sufficient for all, but effectually only, to save the world of the elect, upon whom God in the fulnes of time, bestoweth faith, to apprehend & apply it. So saith the Scripture, *1 Tim. 4: 16. Who is the Saviour of all men, especially of them that beleeve. Joh. 10: 15. & 15: 13.* So did the antient understand & interpret Scripture; *Cyril. lib. 10 thesau. cap. 8. Ambr. lib. 4. de fide ad Gratianum. cap. 1 Chrysost. hom. 17. in Epist. ad Heb. Augustin. Tract. 45. in Joh. And so did the Church of God beleeve & teach, as we read in the Council at Valencia cap. 4. & in the Synod at Dort. cap. 2. art. 3, 7, 8.*

Sixthly, that Christ Jesus died & was buried for our Salvation, & rose again the third day for our justification; retaining still after his resurrection, a true humane nature, tangible, visible, & limited to a place, in which glorified, he ascended into heaven, where it remaynes & must til the restauration of all things: so that no good Christian may look for it till then, nor beleeve it to be on earth; much lesse, in many places at once. So saith the Scripture, *Rom. cap. 4: 25. who was delivered for our offences & rose againe for our justification. Math. 28: 6. Ioh. 10: 27. Luke 24: 51. Acts. 3: 21.* So did the antient Fathers understand & expound Scripture, as may be seen at large in *Ignatius Epist. ad Smyrn. In Theod. Dialog. 2. In Hierom. & Cyprian, both commenting upon the Creed. In Augustin. Epist. 57. to Dardan. &c.*

CHAP. XXIV.

THe first testimonie of our election & redemption by Jesus Christ, is, *an effectuall calling*; concerning which it hath been & ought to be taught & beleaved as Catholike doctrine; viz.

First, that every man before his effectuall calling, is a child of wrath, in the state of damnation. So saith the Scripture, *Rom. 11: 32. 1 Cor. 6: 11. Ephes. 2: 3, 5, 8.* So did the antients understand Scripture, as may be read in *Augustin. lib. 2. de nupt. & concupisc. cap. 19. lib. 2. contr. Pelag. cap. 9.* And so did the Church of God beleieve & teach, as may be seen in *Consil Arausican. Can. 19, 20, 21, 22.* & in the Synod of *Dort, cap. 3. art. 3.*

Secondly, that this calling is a powerfull perswasion to draw men from sin to the Lords faithfull service, in spirit & in truth. So saith the Scripture, *1 Theff. 1: 9. How ye turned to God from idols, to serve the living & true God. Acts. 3: 19: cap. 26: 14, 15. & 26: 18.* Chosen & called we are, not because holy, but should be after an effectuall calling. *Ephes. cap. 1: 4.* So did the antient Fathers understand Scripture, as is plain from *Augustin lib. de verb. Apost. de cor. & grat. cap. 14.* in his Confessions & every book against the *Pelagians*. And so did the Church of Christ beleieve, as may be read in the formention'd Councils *Arausic. Can. 3, 12. Synod Dord. cap. 3, 4. art. 11.*

Thirdly, that this calling is universall, not universally effectual. So saith the Scripture, *Rom. 10: 18. Math. 22: vers 3, 9, 10, 14. & 23. 37. Heb 4: 2.* So did the antients understand & expound Scripture, as we finde in *Augustin de corrupt. & grat. cap. 14.* In *Enchirid. ad Laurent. cap. 103: lib. 1. de predest. Sanct. cap. 16, 17. Epist. 106. lib. 1. Retract. cap. 23. &c.* And so did the Church of God beleieve & teach, in the *Milevitan Council* against the *Pelagians*; in the Synod at *Dort* against *Arminians, cap. 4. art. 9.* There is an outward generall calling, which is sufficient of it self; but is allwayes & may finally be resisted by inbred hardnes of heart; all men make not a good use of meanes, neither can with-

68 *The old Religion: or a Guide*

out Gods concurring grace. There is an inward spiritual calling, when the Spirit of God moves the heart, as his servant doth the ear, which is allwayes effectuall & cannot be resisted. When & how long it is withstood, is wholly our fault. God allwayes calls seriously, though he foresee invincible lets in some, which he is not bound to remove. Therefore let none sinfully mispend time in a curious search after, or needles description of unrevealed mysteries & hidden decrees, but carefully prepare for the meanes, reverently use them, readily obey them & they will become effectuall to salvation.

Fourthly, that this calling doth wonderfully change & alter those, in whom it is effectuall; both for affection profession & conversation. At the first, it makes men tremble, examine their way, returne bewayling their sins & heartily resolving to lead a new life, whereby one may know whether he be effectually called or not. So saith the Scripture, *Rom. 8: 30.* Them he also called *1 Cor. 6: 11.* Such were some of you &c. *Gal. 1: 15. Ephes. 4: 21, 22. &c. 1 Thess. 4: 7. 2 Thess. 2: 13, 14. 1 Tim. 6: 12.* So did the ancient teach, with the consent of the Church; *Tertul. lib. 1. de anima. August. Epist. 59. to Paulinus. Ambr. comment. in 4 cap. ad Galat. lib. 1. de vocat. Gent. cap. 9. Chrysost. hom. 27. in 3 Ioh.* And so did the Church of Christ beleve & teach *Council Araus. Can. 25. & in the latter Synod at Dort, cap. 4. art. 11, 12.* Where follows a constant practice of repentance, piety & charity till death; without which none can be assured of any portion of Christs redemption.

C H A P. XXV.

ONce effectually called ever freely justified. *Rom. 8: 30.* Concerning which great work of *Iustification*, these points following, have been allwayes & are held for sound Catholike doctrine, *viz*,

First, that as all are not effectually called, so all men & women, shall not be justified by Christs death, in the sight of God, but only obedient beleevers, by a lively faith apprehending & applying Christs righteousness, shall without

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any merit of works, be freely justified. Yet there is no found saving faith, without good works, which ever necessarily follow to declare our justification. So saith the Scripture, *Math. 25: 12. Verily I say unto you, I know you not.* vers 41. *Then shall he say to them on the left hand depart from me &c. Habbae. 2: 4. Ioh. 3: 36. Rom. 1: 17. & 3: 20, 21, 22. Galat. 3: 8, 11. Heb. 10: 38.* So did the antient Fathers understand & expound Scripture, as we finde in *Chrysost. ser. de fide & lege. In Basil. hom. de humilit. In Origen. lib. 3. commenta. Epist. ad Rom. In Hierom. comment. in cap. 4. & 5. ad Rom. In Ambros. comment. in cap. 5. ad Rom.* All that I have seen or read of, agreeing in that excellent Epistle, justification to be by faith in Christ, without the works of the law. Personal works, our merits & Gods free grace cannot in this matter consist together; neither indeed concur at once in the same manner to one & the same action; whosoever relyeth upon his owne, destroyes himself. By his owne works or merits, can no man be saved. And so did the Church of Christ beleieve & teach; in the Synod at Dort, cap. 1. art. 7.

Secondly, that beleieving sinners are not accounted just in Gods presence, for their owne inherent, though they have inherent, but for the righteousness of Christ, in Christ, imputed unto them, & made their owne. As sin for which Christ died, was in us, not in him; so righteousness purchased by his death, whereby we live, is in him inherent, not in us: our sins in us, imputed to him, cause of his death, his righteousness in him, imputed to us, cause of our life. As verily as he suffered for our sins inherent in us, so certainly shall we be saved by his righteousness inherent in him. So saith the Scripture, *Rom. 3: 20, 21. &c. Being justified freely by his grace, through the redemption that is in Jesus Christ &c. cap. 4: vers 3, 4, 5, 6. Abraham beleieved God & it was counted to him for righteousness &c.* And so did the antients teach, as may be seen in *Justin Martyr Epist. ad Diognetum. In Grego. Nyss. Orat. 2. in Cant. Solomo. In August. Enchirid. ad Laurent. cap. 41. & tract. 3. in Johan.* With consent no doubt of the present Church, though I finde little or no mention made thereof in any of the Coun-

cils before that last partiall one of *Trent*.

Thirdly, that every faithfull man & woman, by the inward testimony of Gods Spirit, with other evident marks, may be assured & ought to be certainly perswaded in heart, that Christ fulfilled the law & satisfied Gods justice, for him or her in particular, & that by his imputed righteousness, the necessary cause of inherent holynes, they shall be accounted & taken as just in Gods sight. So saith the Scripture, *Psal. 27: 13. I had fainted unles I had beleaved to see the goodnes of the Lord in the Land of the living. Job. 19: 25. I know that my redeemer liveth. 2 Tim. 1: 12. & 4: 8.* And here in the text we have in hand, *walk in the good old way, & ye shall finde rest*; implying & concluding the certainty & assurance of salvation to such walkers: not for presumption to any, but consolation to all the faithfull. For so did the antient Fathers teach from Scripture, as may be read in *Origen. tract. 23. in Math.* upon these words of our Apostle. *1 Cor. 13: 8.* In *Tertul. de Coron. milit.* In *Cyprian tract. de mortal. sect. 2.* In *August. de grat. & correp. cap. 7, 11. & de bono perseverant. cap. 2.* And so did the Church of Christ beleieve & teach in the Synod of *Dort*, *cap. 1. art. 12.*

CHAP. XXVI.

ABout *repentance*; that lasting work, allwayes a doing after our conversion, never finisht till death; these positions have been taught & held as orthodox Carholike doctrine, by our worthy predecessours, viz,

First, that it is a change of the heart & minde, wrought ordinarily by the preaching of the word, consisting of an averſion of all sin, & a conversion to the practice of all good & holy duties; without which none of years can be saved. So saith the Scripture, *Math. 3: 2 Repent ye Luke 13: 3. Except ye Repent &c. Acts. 2: 38. & 3: 19. Ephes. 4: 22, 23.* Called a putting on of new apparell: & this respects as well a false religion, as a wicked conversation, from both which all must turne that expect salvation, *1 Theſſal. 1: 9.* And so did the antient Fathers understand & interpret Scripture, as appeares out of *Chryſost. hom. 10. in Gen., August.*

de pœnitent. medicin. cap. 2. Serm. 66. de temp. &c. With consent of the Church assembled in Synod Colonienſ. Can. 8.

Secondly, Upon true repentance when God forgives the ſin, he remits the puniſhment due to ſin; ſo that none ever did or could by after-puniſhment make ſatiſfaction for former ſins. This followeth by neceſſary conſequence, from divers places of Scripture; as the works of the Fathers doe ſufficiently ſhew, viz, *Chryſoſt. hom. 3. de pœnit. Hierom. Comment. in Pſal. 31.* The ſame is repeated by *S. Auguſt.* almoſt word for word in his *Enarrat.* upon that *Pſalme. Ambr. Comment. in Luke in cap. 22.* ſpeaking of *Peters ſin*, that he wept I read, but that he made ſatiſfaction for it (by any temporall puniſhment) I read not. Notwithſtanding, we muſt beleve, God hath & doth continually chaſtiſe his owne children whom he dearly loves, for their ſins with exemplary puniſhment, for their owne & the good of others; by way of *probation*, to trie & exerciſe their gifts by way of *caſtigation*, to wean them from the bitter-ſweet flattering breaſt of this preſent evill world; to humble & prepare them more for glory: or els, by way of *prevention*, to keep them from future ſins; & this without the leaſt thought of ſatiſfaction. If a man once begin to make ſatiſfaction to Gods juſtice for ſin, he dies & falls eternally under ſin. My reaſon is, becauſe none ſhall begin to doe it, but ſuch for whom Chriſt hath not done it.

Thirdly, that a punctuall repeating & exact numbring of all our ſins, to any man or men, once in the year or oftner, is not required, either as poſſible, convenient or neceſſary to repentance & ſalvation. So ſaith the Scripture, *Pſal. 19: vers 12. Who can underſtand his errours?* &c. And ſo did the antient Fathers underſtand & expound Scripture, as may be ſeen in *Chryſoſt. hom. 2. in Pſal. 50.* In *Ambr. lib. 10 in Lucam. cap. 3, 36.* *Auguſt. lib. Confess. cap. 3.* Neither did any Church I read of, enjoyn it, till the *Lateran Council.* Confession of all our known ſins unto God is neceſſary, & upon ſome occaſions to men, eſpecially to faithfull miniſters of the Goſpel. Yea & it is deſired, voluntary confeſſion for comfort & direction were more in practice amongſt us: certainly as much good might come thereby

for the preventing of Satan, quieting of Conscience & encouraging of Christians, as by any one other part of Christianity.

C H A P. XXVII.

C Concerning perpetuities of grace once received, & the continuance of Gods favour unto the regenerate, these points of doctrine have been & are still maintained as orthodox & Catholike; viz,

First, that all the elect of God once effectually called, establisht in grace & regenerate, shall never totally & finally fall again from Gods favour, but shall persevere in the faith, both for profession & practice: not of or by themselves, but by the invincible, constant, mercifull help of God. So saith the Scripture, *Psal. 37: 23, 24. The steps of a good man are ordered by the Lord & he delighteth in his way. Though he fall, yet shall he not utterly be cast downe, for the Lord upholdeth him with his hand. Ps. 145: 14. Prov. 10: 30. Isa. 33: 20. Jer. 32: 40. Luke 22: 32. Job. 14. 16. 1 Pet. 1: 5. 1 Iob 3: 9.* with very many more gracious promises, sweet to the taste of an hungry & weary soul. So did the antient Fathers understand & expound Scripture, as may be read & seen in *Irenaeus lib. 5. advers. haeres. In Tertul. lib. de praescrip. advers. haeret. cap. 3. editione Lugduni. In Cyprian. Epist. 3. Cornelio. In Ambros. Comment. in cap. 8. ad Rom. In Chrysost. hom. 9. in ep. ad Rom. In August. de corr. & gra. cap. 12. de bono perseverant. cap. 2, 6, 7.* Alleading Cyprian to prove this truth even out of the Lords prayer. And so did the Church of Christ beleieve & teach, as appeares from the *Milevitan Council*; from the second of *Arausica*, both called against the *Pelagians*: & from the *Dort Synod*, *cap. 5. art. 6, 7, 8, 9.* to the end. Who so desires further testimonie to confirm him in this maine point, I refer to *Mr. Prynne* his perpetuities of the *Regenerate mans estate*, entreating wholly of this Subject; whose painful diligence & industrious fidelitie therein, merits this recommendation, as the best written in the *English tongue*, & easie for ordinary readers to obtaine.

Secondly, that those which doe not persevere in the profession of Christs truth, & practice of Christian piety, were never effectually called; as the Scripture plainly tells us; 1 Ioh. 2: 19. *They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us: &c.* And because the truth of this depends on & appears from the former, I shall here add no further proof.

CHAP. XXVIII.

ABout the *Sacraments*, of the true Church, ordeined by Christ under the New Testament, it hath been hitherto held for good-old-catholike doctrine, viz.

First, that Christ our Saviour ordeined but two Sacraments as seals unto the Covenant of grace: *Baptisme* & the *Lords Supper* under the *New*, answering *Circumcision* & the *Paschal lamb* under the *Old-testament*. So saith the Scripture, commanding the use of these two only: *Math. 26: 26. As they were eating, Iesus took bread & blessed & brake it & gave it to the Disciples & said, take; eat, this is my body. 1 Cor. 11: 26. For as often as ye eat this bread & drink this cup, ye doe shew the Lords death till he come. Math. 28: 19. Acts. 2: vers 38. 1 Petr. 3: 31.* And mentioning no more, so did the antients understand & interpret Scripture, as may be read in *Tertul. lib. 4. Contr. Marcionem. In Augustin. lib. 3. de Doctr. Christ. cap. 9. Tract. 15. in Evang. Johan. Epist. 118.* Neither was the contrary ever taught or received in the Church, till the *Florentine & Tridentine Councils*.

Secondly, that these Sacraments which are common to all Christians, doe not contain inclusively grace in themselves, which they really confer to all indifferently by the work done; but God by them as instruments, doth freely exhibit & bestow his invisible grace by vertue of his promise, to the prepared worthy receiver only; therefore the effect of a Sacrament cannot depend on the intent of the Minister, who may give outward signes to all, inward grace to none. So saith the Scripture, *Iob. 6: 63. It is the Spirit that quickneth, the flesh profiteth nothing; the words that I*
speak

74 *The old Religion: or a Guide*

Speak unto you, they are Spirit & life. 1 Cor. 3: 7. And so did the antient Fathers understand & expound Scripture; see in *Hierom. Comment. in cap. 4. Isa.* In *Cyprian. de Cana dom. sect. 7.* In *Augustin. Quest. 84. in Levit. Tract. 8. in Ioh. ; & lib. 3. de baptis. contr. Donat. cap. 16.* And so did the Church of Christ beleve & teach, as may appeare *ex Confess. Helvet. Bohem. &c.* Therefore seeing the efficacy of a Sacrament depends only on the word & promise of God, it is easy to collect, how needfull it is, that the word should be all-ways preached, explained & zealously applyed, before the administration of either Sacrament.

Thirdly, that all the sins, with the stain & guilt of such as belong to God, as well original before, as actual committed after baptisme, are purged & washt away in the Sacrament of baptisme, once received; not by any vertue infused & contained in the water, (then all baptized should necessarily be saved) but because the outward dipping or sprinkling doth sacramentally signifie & really seal unto us, inward cleansing grace, wrought by the Spirit in the blood of Christ, & truly exhibited in that Sacrament. So saith the Scripture, *Mark. 16: 16. He that beleeveth & is baptized shall be saved. Acts. 2: 38. Repent & be baptized every one of you in the name of the Lord. 1 Pet. 3. 21. Coloss. 2: 12.* So did the antient Fathers understand & teach out of Scripture, as may be observed in *Peter Martyr. Apol. pro. Christianis.* In *Ambrose, lib. 3. de Sp. Scto.* In *Augustin. lib. 1. de nupt. & Concupisc. cap. 25, 26, 33, &c.* but especially *Tract. 80. in Ioh.* And so did the Church beleve & teach, as is found in divers Councils, *Mogunt. & Viennes.* professing all sin in the Elect, to be washt away in baptisme, not from being & inhesion, but from reigning & imputation. So that as long as we suffer any one sin to reigne in us, we feel no benefit of our baptisme.

Fourthly, that baptisme in regard of Christ institution is necessary to salvation, though not simply & absolutely in regard of it self; because some men may receive it, & not be saved, others saved, which did never actually, outwardly receive it, being free from contempt & neglect of the ordinance. So saith the Scripture, *Ioh. 3: 5. Verily,*

verily, I say unto thee, except a man be born of water & the Spirit, he cannot enter into the Kingdome of God. Luke. 23: 43. So did the antient Fathes understand & expound Scripture, as we see in Hierom. Comment. in 3. cap. Galat. In Ambr. de obitu Valent. In August. lib. 4. de baptis. contr. Donat. cap. 22. quest. 33. in numer. And so did the Church generally teach and beleve, as we read in the Canons fathered on the Apostles, Can. 49. Concil Carthaginens. 1. Can. 1. Concil. Valent. cap. 2. Concil Toleta. 3. cap. 5. &c. Let every one so reverence the Lords ordinance, so highly esteem that inestimable treasure, offered, conveyed & sealed to us in this Sacrament, as not patiently to see it abused by any, which will argue a bold presumption, or a sleight cold estimation of it.

Fifthly, that bread & wine in the Lords supper, after consecration, remaine still what they were before; not changed into the body & blood of Christ, but in use & signification only. No more change in this Sacrament than of water in baptism. Therefore if any adore the visible elements in the Sacrament, with divine worship, under what pretence soever, commits idolatrie, is an idolater; & without great repentance cannot be saved. So saith the Scripture, Math. 26: 26. And as they were eating, Iesus took bread & blessed it, & brake it, & gave it to the Disciples & said, take it, this is my body. 1 Cor. 11: 23, 24, 25. &c. The bread, there, can be no otherwise his bodie, than the Cup is the New Testament, & that is sacramentally, in use & signification. It is usual in Scripture, to give the names of things signified, unto the things signifying, as Gen. 41: vers 26. 1 Cor. 10: 4. So did the Fathers understand & expound Scripture, as any may find, in Ignatius Epist. 8. to Polycarp. In Clem. Alex. serm. de Cæna. Iust. Mart. apol. 2. pro Christianis. Tertul. lib. 1. & 3. advers. Marc. Chrysost. writing to Cæsarius hath an excellent speech to this purpose; „Bread, saith he, before consecration is called bread, „but after consecration it hath the honour to be called the „body of the Lord, though it remain still bread. August. Epist. 23. Tract. 25. in Ioh. Enarat. in Psal. 98. &c. All which with many more, doe thus expound the words of Christ,

This

76 *The old Religion: or a Guide*

This is my body, (1) the sacrament, the mysterie, figure, similitude & memory of my body & death; in it self no sacrifice, but a Commemoration (with thanksgiving) of one sacrifice propitiatory, once offer'd by Christ for the sins of the whole world. And so did the Church beleve & teach in former ages, as any may see that read the first *Nicean Council*, *Can. de Divina mensa*.

Sixthly, that all worthy receivers of the outward elements, doe *spiritually* by faith, not *corporally* with the mouth, receive the true reall body & blood of Christ, with all his benefits & consequently eternall life, but wicked & ungodly men without preparation, faith, & repentance, can no way receive the body of Christ, though they may receive the outward signes thereof. So saith the scripture, *Joh. 6: 54, 56. Who so eateth my flesh & drinketh my blood, hath eternall life, & I will raise him at the Last day, &c. 1 Cor. cap. 11: 27, 28. Joh. 17: 9. Math. 7: 6.* And so did the ancient Fathers understand & expound Scripture, as any that can & will, may see & read in *Cypr. de Can. dom. Sect. ult. Chrysost. hom. 24. in 1. Epist. ad Cor. Ambr. lib. 6. in Lucam. August. tract. 25, 26. in Joh.* Speaking of *Judas* & the rest of the Apostles, *they* (saith he) *received that bread which was the Lord, he, only the bread of the Lord*: Which could not be true, were the bread allwayes necessarily turned by the words of Consecration into the naturall flesh & blood of Christ; for then, must he have received the bread *the Lord* the same they did. And so did the Church of Christ generally beleve & teach, till in the last *Lateran*, *Florentine*, & *Tridentine* Councils, concluding many things against antiquitie. Christs naturall bodie is glorified in heaven, not in, with, or under the bread; received he is only by faith, which wicked men wanting, receive nothing but the bare elements, seldome & carelessly.

Seventhly, that all faithfull men & women which come as prepared Guests to the table of the Lord, have alwayes & ought to receive under both kindes, (1.) bread & wine, els they receive not aright. For so did Christ our only Saviour ordein & appoint, *Math. 26: 26, 27. Iesus took bread and blessed it & gave it to the Disciples &c. And he took the Cup*

Cup & gave thanks & gave it to them &c. Which institution S. Paul proposes to the *Corinthians*, 1 *Epist.* 11: 23. And so did the antient Fathers, in the primitive Church understand & expound Scripture, both by their doctrine & practice, as we may read in *Ambr. Orat. ad Theodof.* In *Chryf. hom.* 18. cap. 2. *Epist. ad Cor. cap.* 8. In *August. tract.* 27. in *Ioh.* And that the Church of God did so believe & teach, appears *ex Concil. Matisconens.* 2. *Can. 4.* *Vormaciens. Concil.*, *Provinc.* *Can. 1.* *Concil. Bracarenf.* 3. *Can. 1.* & from some other Councils held at *Carthage*. To communicate under one Kinde, is a lately raised heresie; unknowne to antiquitie, never imposed on the people, but in the Councils of *Constance*, *Basil* & *Trent*. Which whosoever teaches & practiceth, may deprive others, & be himself deprived of the blood of Christ; directly thwarting the institution. Breaking of the bread & delivering of the cup, into the hands of Communicants, the Apostles received from Christ, the primitive Church from the Apostles, we from both, doe continue. But for elevation, reservation & circumgestion of Consecrated bread & wine, to be adored with bowing, kissing &c. I finde not one example nor word in Scripture, nor among the antients; though in case of sicknes & constraigned absence, the Deacons carried it to them, but how warrantably I am not here to determine.

CHAP. XXIX.

Concerning the true Church of Christ, mother of all the faithfull, who abhorring all hereticall noveltie proposes unto, & teaches her children the *old-good way*, & to whom all the Lords people owe obedience the positions following have been & are by all Godly & learned, judicious men held for Orthodox & Catholike Doctrine, *viz.*

First, that the Catholike Church, universally considered, is the whole company of the elect, Angels & men, militant here, & triumphant in heaven, whose head only is Christ Jesus. So saith the Scripture, *Ephes. 2.* 19, 20, 21. *Coloss 1:* 18. *And he is the head of the body the Church.* So the

78 *The old Religion: or a Guide*

antients understood & expounded Scripture: as may be seen in *Ignat. Epist. ad Mag. Greg. hom. 19. in Evang. August. Enarrat. in Psal. 56.* So that to speak truly, no Church on earth can be called the *Catholike Church*, but onely a Church truly *Catholike* or a part of the *Catholike Church*: in which, reprobates & many wicked men are & may be, though parts of it they cannot be.

Secondly, that the keyes of the Kingdome of heaven, (1) ministeriall power to binde & loose, to open-gates for belcevers & to shut them against wicked Infidels; to comfort & correct by faithfull preaching of the word & seasonable exercising of Ecclesiasticall discipline, was indifferently given to the whole Church militant; Apostles, Pastors & their faithfull followers in every age. *Peter* receiving them in the name of the rest. So saith the Scripture, *Math. cap. 16: 19. And I will give unto thee the keyes of the Kingdome of heauen &c. 18. 18.* So did the antient Fathers understand & expound Scripture, as may be seen in *Crigen. Tract. 1. in Math.* "If we speak as *Peter* did, we are all as *Peter* & have the same power given unto us, as he had. In *Cyprian de unit. Eccles. sect. 3.* In *August. Tract. 124. in Iob.* "When prime Pastors chosen by the Church of purpose, doe exercise this authority, it must be with consent & in the name of the whole Church. Many have had these keyes gingling at their girdles, but no power to open or shut, no not a finger to move them aright; they cannot preach or but coldly & carelesly, which is as bad as none; nor consequently administer the Sacraments duely; for, to use the keyes, preaching of the word is specially necessary; therein is the power cheifly exercised. Many poor souls delude themselves & think all well if at the hour of death they can hear a Minister say, *I absolve thee*: which will little avail except they be loosed afore, by the word & Spirit of God. It is Gods mercy, not mans ministry that absolveth from & remitteth sin. As Christ first revived *Lazarus*, & then bad his Apostles loose him.

Thirdly, to know this true Church, we must be guided by the Scripture, (as hath been proved) whence notes & marks may be observed to discern her from all other assemblies.

blies. As 1, to professe, & teach the summe of that truth, which Christ & his Apostles, holy men of God inspired by the Spirit, delivered to that end; is one certain & infallible mark of it. So *Nazianzene* in an Oration to the *Arrians*. "Where are they (saith he) that define the Church by "a multitude? let them have & glory in the multitude; "we have the true faith, the refined doctrine. With whom agree, *Hierom*, *Chrisost*, & *Augustine* in their Commentaries upon the *Psalms*. 2. to give all religious & Divine worship to the true God alone: duely to administer such Sacraments only as are ordeined according to his expresse institution, without adding, chopping or changing; to exercise Ecclesiasticall Discipline accordingly, as hath been in the purest, Apostolicall, primitive times, & to give all due respect to the painfull ministrie thereof; is another note of the true Church, in whose lapp, we may safely repose our wearied souls. *Stand in the wayes, behold & see*, amongst all the Societies of men, where you finde these marks & follow them, no question to be made of good success, it is the *good-old-way* to heaven.

Fourthly, that every one which hopes to be saved, is bound to forsake all factions, hereticall assemblies, & to cleave unto the truely *Catholike-Christian* Church, which the Scriptures demonstrate, being once found & known. So saith the Scripture, *Walk in it, & you shall finde rest*, els not. And so did the antients understand & teach out of Scripture, as appears by *Lactantius*. lib. 4. institut. cap. 30. *Cyprian*. tract. de unit. Eccles. sect. 4. Many of them comparing it to *Noahs Ark*, out of which, after men hear & may have knowledge of it, there can be no safety.

Fifthly, that true parts of the *Catholike* Church, may be seduced to err, both in faith & manners. *Parts*, I say, never the *whole* at once, witnes the Church of the Jews before Christ. After, the Church of the *Corinthians* & *Galatians*. The *African* & *Eastern* Churches. The Church of Christ in *Jerusalem*; the once flourishing Churches in *Asia*, to which our Saviour Christ dedicated some part of the *Revelations*. witness those heresies before named, iuvading the *Primitive* Church; so as they drew after them & devoured many,

many, nay; most particular assemblies: when there were found but one good Bishop or two, that stood up for the truth. witnes many famous Councils; few or none can be exempted, as appeares from their decrees & Canons. And therefore *S. Augustine* compâres particular Churches (following Scripture phrase, wherein that renowned Father excels) to the *Moon*, which may loof their light, nay, be totally ecclipsed, by the interposition of many earthly mindes, errors & false opinions, between them & the *Sun* of *righteousnes*. The judgment of Fathers & Councils, is to be followed no further, than they follow Scripture *1 Cor. 11: 1*. Neither are they quoted for any other end in this discourse, but to convince those that relye too much upon them; & to shew, how many famous men have walked in this *good-old-way*; Who by their learned writings have illustrated these heavenly truths, & are set as so many golden statues before the eyes of Christians, not only to be beheld by them, in passing by, but to be adorned in their faith & practice by the glory of those rayes which are darted from them.

C H A P. XXX.

A Bout *Communion of Saints*, fellow-souldiers & travellers in this way to heaven, these points following have & are maintained and taught for orthodox & Catholike Doctrine, *viz*,

First, that there are Saints, not only in heaven, but on earth; who being effectually called & sanctified by the Spirit of Christ, are so united & have such communion with Christ in heaven, that they are true members of his body, brethren in Christ & among themselves. So saith the Scripture, *Psal. 16. 3. To the Saints that are on earth. Psal. 116: 15. Precious in the sight of the Lord is the death of his Saints. Prov. 2: 8. Rom. 1: 7. Luke 22: 32. Acts. 11: vers 29. Heb. 2: 11, 12. They are so styled in 150 places in the new-testament. And so did the antients understand Scripture, as doth appear in Enseb. de demonstrat. Evan. lib. 8. Tertul. Apol. adv. Gentes. cap. 39. Chrysost. hom. 1. in Epist. 2. ad Corint. Cyril, lib. 10. in Job. August. Enarat. in Psal. 85.*

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To consider of the sweetnes of this communion with all the elect, in life, death & after, yields matter of great comfort to the faithfull.

Secondly, that the inward bond of this communion is the spirit with his graces, faith, hope & love. No lasting communion without them. The outward bond, is the Ministry of the word & Sacraments, which none ought to break, & so depart from the communion of the true Church, because of the presence of any or many guilty persons there. So saith the Scripture, *Ephes. 2:22. In whome all the building fitly framed together, groweth unto an holy temple in the Lord. Ephes. 4:3, 4. Matth. 13:28, 29, 30, 47.* View the place. And so did the antient Fathers understand & interpret Scripture, as appears in *Iustin. Martyr. Apol. 2. pro Christianis. August. lib. contr. Donatist. c. 29.* „ Good men patiently beare with many „ evil things in the Church, which are grievous unto them; „ not approving them by their presence, but shewing their „ obedience to the will of Christ, who would not have his „ children forsake the *old-goodway*, for some dogs that cross „ it now & then. They must not run from the corn because „ of tares, let both grow together till harvest: not from the „ wheat because of chaff, the fan will separate them; not „ from the net, because of some bad fish, but tarrie till all „ come to shore. *August. l. 3. contr. Gresent. c. 50.*

CHAP. XXXI.

NOW for the better preserving of the unity of the true Church, & this communion of Saints in it, there hath been & still is required as necessary a certaine *Ecclesiastical Discipline*, the ground & rule whereof, Christ himself Laid & left us in Scripture, & accordingly expects his Church shall be governed: about which I finde these positions have been & are maintayned, viz.

First, that prohibition from the sacred ordinances, suspension, excommunication &c. are parts of Ecclesiastical discipline, necessary in a true Church; from which no Christian, high or low, of Church or common-wealth, offending, hath been, or may be exempted, Provided, they be

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done with sobriety, love & relation to the will of God. War-
rant for this we have both from Scripture & Fathers. 1 Cor. 5. 5.
Deliver such a one unto Satan &c. 1 Tim. 1. 20. *Of whom is Hy-*
menæus & Alexander &c. Such is the Doctrine of the Fathers.
Tertull. Apol. advers. Gentes c. 39. Cypr. lib. de Discipl. Chry-
sof. hom. 26. ad Popul. Antioch. Ambros. Or. in Auxent. Besides
their decrees in Councils; & partly in their practice. *Mar-*
tyn was excommunicated for his wickednes by his owne fa-
ther. *Theodosius* the Emperour for a rash & passionate slaughter
of 7000 men & women in *Thessalonica*; was excommunica-
ted by *Ambrose*; received in again; not without great hu-
miliation & prayers, with many faithfull promises. In se-
verall Councils we finde also Bishops deposed; Presbyters &
Deacons degraded either for false Doctrine or a wicked-life.
Ecclesiasticall Discipline, was to provide also, that every
man have a lawfull call to his place; free election; no buying
of spirituall charges; which would prove a continual corra-
ptive to the conscience: that there be no unnecessary officers
in or about the Church, for gain or profit; who have nothing
to doe, but receive profit; they know not for what. That
none have or be trusted with the *Keyes* of the Church, but
men of the Church, lest through ignorance or greedynes they
betray her: that every one be resident on his particular
Church or cure, according to the Scripture, Decrees & Ca-
nons of antient Councils; lest watching over the flock by
another, they go to heaven & be rewarded in another. That
none be chosen to feed a flock, but such as can break bread
unto them, rightly to divide the word of truth.

Secondly, that the exercise of Discipline, especially excom-
munication, ought not to pass against any, without a weighty
cause; & then by a competent judg; the Minister & con-
gregation; from which any one is to be cast out; with assis-
tance of the faithfull Ministers neer adjoyning. 1 Cor. 5. 4.
When yee are gathered together & my spirit, wish the power of
the Lord Jesus - deliver such a one to Satan &c. Such was
the antient practice of the primitive Church; as may be seen
in *Tertul. Apolog. advers. Gentes cap. 39. Cypr. Epist. 55. sect. 17.*
with the Decrees of divers Councils, viz. *Aurelian. 5. Can. 2.*
Synod. Colonienf. part. 13. cap. 5. Some requiring the presence
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of 12 Divines, while any is pronounced excommunicate: & that in particular Churches, no generall Superintendent, can exercise Discipline upon any, lawfully, without the knowledge & assent of the particular Pastor thereof; els it was held to be an abuse of an holy order, yea void & of none effect. The impropriation of excommunication, reservation of Ecclesiasticall Jurisdiction & Delegation of power, is acknowledged not to be Apostolicall; but rose with the pride of the Roman Prelate; as it is recorded, (*B. Bilson, De regim. Eccles.*) & will fall with him.

CHAP. XXXII.

Concerning remission of sin, it hath been & is held & taught for Orthodox & Catholike Doctrine, viz.

First, that remission of sin, both for fault & punishment, is freely obtained by faith in Christ, which is accompanied with repentance, confession, satisfaction according to ability; prayers, tears, resolution & actual performance of new obedience. Not by the merit of any of these, or by vertue of the work done, but by the meer mercy of God in Christ. So saith the Scripture, *Isa. 43. 25. I even I am he that blot out thy transgressions, for mine owne sake. Ezech. 36. 22, 25, 26, 27. Act. 2. 38. & 8. 37. Galat. 3. 26. Job. 1. 12* but especially *Act. 10. 43*. So did the antient Fathers beleve & teach, as appears out of Cyprian, *lib. ad Demetrianum. Hil. Enar. in Psal. 66. Hieron. lib. 2. advers. Jovinianum. Chrysost. hom. 2. in Psal. 50. August. Ser. 13. de verbis Domini*. And so did the Church of God beleve & teach in the Council of *Arausica, Can. 4. 5. & in the Synod of Dort cap. 2. Art. 5. &c.*

Secondly, that this remission of sin, is to be had only in this life: neither can any forgive sins but God alone, & that it must be earnestly sought for, all the dayes of our lives. So saith the Scripture, *Eccles. 11. 3. In the place where the tree falls, there shall it be. Jam. 5. 15. The prayer of faith shall heal the sick &c. 1 Job. 1. 9. Math. 9. 2, 3. Mark. 2. 7. Psal. 51*. So did the antient Fathers understand & expound Scripture, *Basil. Mor. Sum. 1. cap. 2. Chrysost. hom. 4. in Gen. Hieron. Comment. in Psal. Ambrose de bono moris cap. 2*. Though after death the

soul lives & acts, & being bound by the law of creation unto the eternall law of God, the damned blaspheme God & so sin, yet the schoolmen generally conclude that the demerit of sin ceaseth after death, being confined to this life, & the final judgment proceeds only concerning things done in the body, so that after death is no remission. And so did our Saviour Christ teach his Church to pray, *Math. 6. 9, 10.* Knowing the shortnes, of this present life, & the uncertainty of the hour of death, we should give no rest to our eyes, till we are perswaded, of Rest for our souls with Christ in his Kingdome.

CHAP. XXXIII.

ABout the *immortall souls* of men after death, these points have been taught of old, viz.

First, that the souls of reprobates, living & dying in sin impenitently, are carried directly, to the Judg. & after sentence, to the place of everlasting torments; but the souls of the faithfull, holy, elect children of God, being loosed from the body are carried with immediate speed & joy unto Christ in heaven. So saith the Scripture, *Luke 16. 22, 23.* *The rich man died also, & was buried. And in hell he lift up his eyes.* *2 Cor. 5. 1.* *Revel. 14. 13.* So did the antient Fathers understand & expound Scripture, as may be read in *Iustin Martyr lib. ad Orthod. 9. 75.* *Athanas. lib. de Virgin.* *Gregor. Nazian. de orbis. frat. Cas. Cyprian. contr. mort. formid. ad Demet. sect. ult.* And so did the Church beleewe & teach, *Concil. Aquigranens. lib. 1. C. 3. c. 1. 5.*

Secondly, that there are but two places only of receipt, whither every soul must of necessity go after death; either to heaven or to hell: of a third place, there is no mention in Scripture, nor in the most approved antients, that I can read (excepting Poets, Philosophers, and some curious Divines, more exercised in profane than Prophetick authours; as *Hommer, Virgil, Pindar, Claudian, Plato*, followed by *Origen. & Clem. Alexan.* whose strange speculations & fictitious dreams, could never yet, nor never shall seduce any of Gods elect, against the clear testimony of Scripture) till about the time

of

of *Gregorie the great*; nor in any Council before the *Florentine*, under *Eugenius the fourth*. Therefore *Augustine* tells us plainly, that he cannot chuse but be with the Devil, who is not with Christ; (*August. lib. 1. de pec. remiss. & mer. c. 28.*) & that the Catholike faith guided by divine authority, beleeves two places, heaven & hel, as receptacles for the souls of men after death, of a third, it is ignorant, neither can be found in Scripture. The ground of this is taken from another principle, which all or most of the Fathers held, *viz. That Jesus Christ by his death did satisfie Gods justice for sin, & purge with his owne blood, the souls of the elect, from all sin & the consequents thereof fully & perfectly.* Which excludes temporary punishment after death, for any sin whatsoever. Till I be better taught (which I shall never expect) I must beleeve, that the least sin is in its owne nature deadly; he that dies in one, suffers for all; & he that shall suffer once after death, suffers ever.

Thirdly, that there is no repentance availeable, no satisfaction nor redemption to be made or procured after death; as we are found at death, such without change shall we be found at the judgement day. He that is filthy at death, will be so to eternity: all the tears of hell, will not wash away the least spot, all the fire of hell, will not purge off the least stain. This followeth upon the former, & needs no further testimonie.

CHAP. XXXIV.

C Concerning *Antichrist*, that noted *man of sin*, these positions have been held & taught as Orthodox & Catholike Doctrine, *viz.*

First, that he is not any open, profest enemy to Christ, as the Devil or the Turk; but a number of Christian men, sitting successively in a Christian Church by name, under a pretence of Divine sanctity, exercising cruel tyranny. So saith the Scripture, *2 Thess. 2. 7, 8. For the mystery of iniquity doth already work.* And so did the antient Fathers understand & expound Scripture, as we finde in *Tertul. lib. de resur. c. 24.* In *Hierom. Epist. 11. ad Algas.* In *Chrysost. hom. 4. in Script. cit.*

In *Augustin. lib. 20. de civitat. Dei, cap. 19.*

Secondly, that Antichrist according to prophetic, was to be revealed immediately after the alteration of the *Romane* Empyre, & Government, when the Emperours excluded *Rome & Italy*, left their temporall sword to the Bishop thereof. So saith the Scripture, *2 Thess. 2. 7. 8. For the mystery of iniquitie doth already work, only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume &c.* And so did the antient Fathers understand & expound that Scripture, as we finde in *Tertul. lib. de resur. cap. 24. In Hierom. Epist. 11. ad Algaf. In Chrysost. hom. 4. in script. citat. In August. lib. 20. de civit. Dei cap. 19. &c.* Consent of Councils may not be expected; they are altogether silent in these points.

Thirdly, that *Rome* the city upon *seven hills* was to be & is now the seat of Antichrist. So saith the Scripture, *Rev. 17. 5. 9. where you have her name, mystery, Rome or Babylon the great, the mother of harlots & all abominations, seated on seven mountains.* And so did the antient Fathers understand & teach from Scripture, *viz. Tertul. 1. 3. advers. Marc. cap. 13. cited by Bellarmine for the same purpose, lib. 2. de Rom. Pontif. cap. 2. Hierom. prefat. in lib. Dydy: de spirit. sanct. ad Paulinia. & Epist. ad Marcellam; cited also by Bellarmine, to prove Rome to be that Babylon mentioned in the Revelations, not in her heathenish but Christian state. If you ask who then is Antichrist? Learned & Divine Augustine (lib. 20. de civit. Dei) shall give the answer, viz, he that sits in the temple, as the „ temple, in the Church as the Church, clayming & having „ ascribed unto him infallibilitie of judgement with absolute „ power, he or they make Antichrist. Which can be no man „ or men in the world but the late Lords of the *Romane* see.*

Q. Why then did not the Apostle name that state & those Prelats?

A. It is unfit for any to search into, or give a reason of Gods unrevealed will. Profound *Hierome* in his Epistle to *Algasia*, gives some satisfaction to it, *viz*, the Apostle did not say plainly the *Romane* Empire should first be destroyed, though he meant it, lest the *Romans* who had then great power, should have had thereby some manifest ground of persecuring.

secuting Christians in that infancie of the Church; nor name the *Romane* Prelats, lest the present Bishop, learned & religious, should have been offended or discouraged thereby.

CHAP. XXXV.

ABout the law of God in old time, we find, this hath been taught for orthodox, Catholike Doctrine, viz.

First, that the law of God was perfectly fulfilled for us by Christ our Savionr; which no man els in this life can attain unto, but in & by him. Without faith in Christ, by the works of the law, could no flesh ever be saved. Why then was the law given? That men might see their sins, deny themselves, run unto & relye wholly on Christ by faith. So saith the Scriptures, *Habbat. 2. 4. The just shall live by faith. Math. 3. 15. Rom. 1. 17. Gal. 2. 16. & 3. 11, 24.* So did the ancient Fathers understand & interpret Scripture. *Chrysost. hom. 17. in 10. c. ad Rom. Hieron. Comment. in 3. c. ad Galat. Ambrosi. Comm. in eandem Epist. August. Tract. 3. in Evang. Joh. And so did the Church of God beleve & teach in Concil. Milevit. contr. Pelagianos Can. 5. Concil. Arauscan. Can. 16.*

Secondly, that every elect child of God after his effectuall calling, doth by faith keep & fulfill the Law; because they are parts of his body, who hath perfectly kept & fulfilled it. So saith the Scripture, *Rom. 8. 3. For when the law could not doe, in that it was weak through the flesh; God sending his own son &c. Galat. 3. 11.* So did the ancient Fathers understand & interpret Scripture, *Ambrosi. lib. 1. de Fac. cap. 6. Chrysost. hom. 17. in 10. c. ad Rom. And so did the Church beleve & teach; Concil. Araus. Can. 21. Christ is the end of the law for righteousness to every beleever.*

CHAP. XXXVI.

COncerning good works, these positions have been held & taught in old time as orthodox Catholike Doctrine, viz.

First, that no man ever could or can be justified by his own

works in Gods sight; neither ever did any, or can by their own best works, merit the grace of Justification or salvation. So saith the Scripture, *Rom. 7. 19, 20. The good that I would, I doe not, but the evill which I would not, that doe I &c. Gal. 3. 11. Psal. 143. 2.* Which text is quoted for the same purpose by *Cyril of alexandria lib. 12. Theff. cap. 1.* And so did the rest of the Fathers understand & interpret Scripture, *Ambros. de vit. beat. cap. 6. Hierom. Comment. in 7. cap. Eccles. August. lib. de fide & operib. cap. 14. Enar. in Psal. 102. Tract. 82. in Joh. Epist. 29. Hieronymo.* Reasons, with other testimonies might be added, but I spare Further, to prove the assertion. Many are over eagerly greedie to beleve the weaknes of good works, that themselves may be excused doing none; who will not strive against sin to doe good, because they know their best works are sinfull & so accounted, & what els can the rest be? A false & dangerous error. There is a great difference between sin being with good works & sin reigning without; between sins of *weaknes* (sins, though not so accounted & imputed) with which the best works of the best men are tainted, but allwayes pardoned, never disanulling justification; & sins of *wilfulnes* & careles presumption, reigning, accounted & imputed, such as the sins of those are, who upon such desperat grounds, cease to strive by using the means of salvation.

Secondly, for though we be not justified before God, yet are we by them justified before men. Good works are therefore necessary to be done, as testimonies of justification, fruits of sanctification & signes foregoing salvation, without which ordinarily none can be saved. So saith the Scripture, *Jam. 2. 20, 24. Faith without works is dead, ye see then that by works a man is justified & not by faith only.* And so was the Scripture interpreted by the Fathers of old, as may be read in *Cyril of Alexand. lib. 9. in Joh. c. 44. Chrysost. serm. de nat. fil. & leg. August. lib. de fide & operibus cap. 14.* With the Churches consent, *Concil. Magunt. can. 1.* Faith without works is dead.

CHAP. XXXVII.

Faith justifies, instrumentally apprehending & applying Christs righteousness, about which it was taught in old time as orthodox & Catholike Doctrine, viz.

First, that saving faith is the free gift of God, by his spirit infusing it, changing the will to yield assent unto the meanes offered: which by proper freedome it can never doe. So saith the Scripture, *Ephes. 2. 8. By grace ye are saved through faith, & that not of your selves, it is the gift of God. Therefore it is called the faith of God & of Jesus, Rom 3. 3. 22.* So did the antient Fathers understand & interpret Scripture, *Ambros. lib. 1. de vocat. gent. cap. 8.* proving faith to be the gift of God, because the Apostle gives God thanks for the faith of the Romanes, *August. enar. in Psal. 31. Epist. 105. cont. Pelag.* He was once indeed of another opinion, but retracted it, *lib. 1. Retract. cap. 23.* And so did the Church of God beleeve & teach in *Concil Arausican. can. 5.*

Secondly, that saving faith is a relying upon Christ, joyned with knowledg of his will, & a certain perswasion of the truth of his promises; excluding implicit faith & finall doubting. So saith the Scripture, *Mark 9. 24. Lord, I beleeve, help my unbelief, Acts 3. 37. Job 13. 15. Heb. 11. 1.* And so did the antient Fathers understand & expound Scripture, *Chrysost. hom. 1. in 1. c. 1. Epist. ad Timoth. August. enar. in Psal. 83. Concio. 1. & Epist. 85.*

Thirdly, that saving faith once wrought in the heart, can never wholly be lost; but that the beleever may allwayes know he hath faith & be assured (though not allwayes in the like measure & degree of apparencie & present apprehension) of salvation after death. So saith the Scripture, *Luke 22. 32. I have prayed for thee, that thy faith fail not, 2 Tim. 1. 12. 2 Tim. 4. 8. Rom. 5. 5. 1 Joh 3. 9. Joh. 10. 28, 29.* So did the antient Fathers understand & interpret Scripture, *Chrysost. hom. 1. in 1. Epist. ad Rom. Hierom. lib. 2. advers. Jovinian. August. lib. de corr. & grat. cap. 12.* So did the Church beleeve & teach assembled in the Synod at Dort, *cap. 5. art. 3. 4. 6. 7. 8. &c.*

CHAP. XXXVIII.

Hope & love are faiths inseparable companions; of which our Ancestors by Gods mercy have left & commended unto us these points for orthodox Catholike Doctrine, viz.

First, that men put their trust & confidence in God, is his great mercy; that they relye on any works of their own as merits, is dangerous misery. So saith the Scripture, *Psal.* 119. 49. *Remember the word unto thy servant, upon which thou hast caused me to hope, Philip.* 3. 3. And so the antient Fathers understood & expounded Scripture, *Cyprian. lib. de opere & elemos. Sect. 3. August. enar. in Psal. 31. & 38.*

Secondly, to hope for remission without repentance, for Gods favour, grace & glory, without faith in Christ & new obedience, is impious, pernicious & false hope. So saith the Scripture, *Luke* 13. 3. *Except ye repent &c. Acts* 2. 38. *A good hope is through grace, 2 Thess.* 2. 16. And so did the antient Fathers understand & interpret Scripture, *August. prefat. enar. in Psal. 31. Fulgent. Epist. 7. to Venentia &c.* How much vain hope is there then in the world?

Thirdly, that without love, all we have is nothing worth; yet this our love of God, caused by his love to us, is alwayes imperfect till death. So saith the Scripture, *1 Cor.* 13. 2. *Though I have the gift of prophesie & understand all mysteries & all knowledge, & though I have all faith, so that I could remove mountaines, & have no charitie, it profiteth me nothing, 1 Ioh.* 4. 10. *Rom.* 1. 7. Gods love is the cause of ours, not ours of his. And so did the antients understand Scripture; see in *August. Tract. 102. in Ioh. Epist. 29 &c.*

Fourthly, that Divine love cannot be severed from saving faith; it dayly increases if it be true, & can never wholly be lost. So saith the Scripture, *Gal.* 5. 6. *Faith which worketh by love, Ioh.* 15. 9. *1 Cor.* 13. 8. cited by *Grigor. de Valent.* to prove the perpetuities of this grace. And so did the antients understand Scripture; see *Aug. Epist. 85. to Consent. Tract. 3. in Epist. Ioh. Fulgent. lib. de incat. & gra. &c.* The unfruitfull increase of sin, & the great decay of love, makes me

often

often to think of that speech of our Saviour, *Luke 18.8. When the son of man commeth, shall he find faith on the earth?*

Concerning Religion, Gods worship & his servants the Ministers, we are next to speak in order.

CHAP. XXXIX.

OF Religion in generall, a thing talk't of by many, the power thereof known to few, our Ancestors in old time did thus beleve & teach.

First, that the will of God revealed in holy Scripture, is the only rule of true Religion: that no man or men on earth can dispence with or against it, add any thing to or detract from it. So saith the Scripture, *Deut. 31.12. Observe to doe all the words of this law, 1 Sam. 15.22. Isa. 1.12. Revel. 22.18, 19.* And so did the antient Fathers understand & expound Scripture, *Basil. lib. quest. 9. 95. Chrysost. Orat. 1. advers. Iudaos.* And so did the Church of Christ teach continually, as hath been formerly proved. No Bishop in the world, Council or Church whatever can make that to be of faith or a part of Religion, which is not defined in the written word.

Secondly, that custome & continuance, multitude of men, learned & honoured, enjoying abundance of riches, ease, wordly prosperitie & outward pomp, were never held by our Ancestors, to be notes or marks of true Religion. No Religion is to be imbraced or rejected only because of such persons so qualified, professing it. This appears from the whole story of the Bible; where idolaters, temporizing hypocrits, as *Scribes & Pharisees* & profane men, are noted still to be antient, more in number & more honoured in the worlds eye, than those of the true Religion; so from all the blessed Fathers most plainly in expresse termes, as appears out of *Athanasius ad Eustathiam. Tertul. de praescript. advers. haeret. cap. 3. Cypr. in his Epist. to Caecilius and Pompejus. Ambros. Epist. 1. Aug. lib. 3. de baptis. contr. Donatist. cap. 5. 6. &c.*

Thirdly, that the true Religion never permitted or never ought to doe, the buying & selling of spirituall things, gifts of the holy Ghost, orders, Churches, Bishopricks, Parsonages, Vicarages, or any other spirituall charge whatever,

to which men ought to be lawfully called, freely elected. So saith the Scripture, *Math. 10. 8. Freely ye have received, freely give: Acts. 3. 20. Thy money perish with thee &c. Mark. 11. 15.* Of which text, *Origen* some where gives this exposition, viz, that buyers & sellers of the Church, spirituall gifts & Cures, are buyers & sellers of Doves, whose seat shall be overthrowne (*Psal. 69. 25. & 109. 8. Acts 1. 20.*) themselves cast out of the Temple, excommunicated *ipso facto*, & lasht with the scourge of Christ, the rod of iron, without actuall repentance. It is a dreadfull evill in this kind to be a spirituall merchant. Yet in some ages, those poor Doves are ordinarily bought & sold, as any other birds in the market. No penny, no *Pater-noster*, & custom in this sin, with other pretences, taketh away or overshadoweth the fence & uglines of it. So did the antient Fathers understand & interpret Scripture. *Tertul. apol. advers. Gent. cap. 39. Beda comment. in cap. 2. Joh.* And so did the Church of Christ beleieve & teach constantly; as any may see, that read *Canones Apost. Can. 30. Concil. Arelatens. Can. 15. Concil. Antioch. Can. 23. Concil. Laodicens. Can. 12. Concil. Chalcedonen. Can. 2.* All severely forbidding the sale of spirituall promotions, lest Clerks neglecting learning & pietie, should turne worldlings, as with greif is to be observed this very day, multitudes climbing to the Altar, with an arm & sling of silver; be they impious & dissolute, be they stupid & heavy as earth, so that they have the breath of favour & oars of silver (as had the towers of *Cicopatra*) it is almost all that is expected. The Lord reforme it in mercy, amongst us in these nations!

CHAP. XL.

ABout Religious worship due to the true God alone; these positions have been taught in the dayes of old for orthodox, Catholike doctrine, viz.

First, that the true God, onely maker of heaven & earth, is to be worshipped, invoked & adored with religious service. So saith the Scripture plainly, *Deut. 6. 13. & 10. 12. Mark. 4. 10. Joh. 17. 3.* And so did the antient Fathers understand & interpret Scripture; *Greg. Nazianz. Orat. de Spirit. Sanct.*

Sanct. Ambros. lib. 3. de Spirit. Sanct. cap. 12. Aug. lib. de vera Relig. cap. 55.

Secondly, that all religious service & divine adoration, as prayers & thanks-giving, must be offer'd to God, in, by & through Jesus Christ alone. So saith the Scripture, *Mat. 3. 17. This is my beloved son &c. Mark. 11. 28. Rom. 1. 8.* So did the ancient Fathers understand & expound Scripture, *Chrysost. hom. 7. in cap. 2. Epist. 1. ad Tim. Aug. enar. in Psal. 108.* Our reason is, neither Martyrs, Saints, nor Angels, can help the living with their works or merits, but Jesus Christ alone, as *Hilary* shews at large in his Commentary on the Parable of the ten Virgins, *Mark. 13.* And so hath the Church beleev'd & taught, shutting up & concluding all her prayers, *through Christ our Lord!*

Thirdly, the third followes by necessity of consequence from the former, that no creature how holy soever, Martyr, Saint, nor Angel, is or ought to be worshipped with religious service, or Divine adoration. So saith the Scripture, *Col. 2. 18. Revel. 19. 10. & 22. 8, 9.* And so did the ancient Fathers understand & interpret Scripture; *Hierom. Epist. ad Riparium advers. Vigilant. Ambros. lib. 1. de fide ad Gratianum. cap. 7. August. de vera relig. cap. 55. lib. 20. contr. Faust. Manich. cap. 21 &c.*

Fourthly, that all religious service in publike or private assemblies, as prayer & thanks-giving, ought to be perform'd in that vulgar tongue, all the people commonly understand. So saith the Scripture, *1 Cor. 14: 14, 15. If I pray in an unknown tongue, &c.* And so did the ancient Fathers understand & expound Scripture, *Chrysost. hom. 18. in 2 Epist. ad Corinth. Ambr. Comm. in 1 Cor. 14. 14. Aug. Exposit. 2. Psal. 118.* where the Father compares fitly, such as pray in an unknown tongue, to chattering Pies, Parrots & other birds, which are taught to speak or prattle rather, what they understand not. To speak & pray with understanding is granted by the Lord to men not to Birds; Men must be particularly sensible of their wants, understand their desires, els their prayers are vain & more than childish.

Fifthly, to pray for the dead, that they might be freed from sin or punishment, or unto them for aid & assistance, reli-

94 *The old Religion: or a Guide*

religiously to adore the relicks of departed Saints, (as mill hair, bones, garments) or to carry them abroad & sell them to others for that end; was ever & is accounted unlawfull unprofitable & impious Sacriledge. This appears plainly from Divers places in Scripture, where mention is made of all things, to be done for & about the Dead, yet no word of any of these: as *Gen. 23. 19. & 50. 13. 2 Kings 2. 9. Acts 8.* There being neither precept nor practice for any of them in the whole book of God, we say with *Hierom*, *Non credimus quia non legimus*, we beleeve not, because we read not. Neither did the antient Fathers beleeve it, nor the Church in any age, as it is now by some practised. See *Chrysost. hom. 22. ad populum Antioch. Hieron. Comment. in cap. 6. ad Gal. Aug. lib. de opere Monach. cap. 28.*

Sixthly, that no image of God ought at all to be made; no picture or image of Christ, Angels or Saints, ought to be set up in private or publike, for any religious use, much lesse to be adored with religious worship. So saith the Scripture, *Deut. 4. 15, 16. Take ye therefore heed unto your selves, for ye saw no manner of similitude, on the day that the Lord spake to you in Horeb &c. Exod. 20. 4.* So did the antient Fathers understand & expound Scripture. See *Basil. hom. 1. Lactant. lib. Institus. Divinar. cap. 19. Aug. enar. in Psal. 113.* And so did the Church of Christ constantly in her purer parts beleeve & teach, as we read in the *Eliberin. Council. Can. 36.*

To worship God or his Saints, in, by or under any image whatever is idolatry. All those which practise it, without sound repentance, shall be punished as Idolaters. Every image before which men & women kneel downe, religiously worshipping and praying unto it, is an Idol; no pretence of distinction will avoid it. Therefore was *Augustine* with many other assembled in Councils, so earnestly bent against them, that they should not be placed in temples. *Vid. August. lib. 1. de Consen. Evang. cap. 10. Epist. 49. Sol. quest. 3. Epist. 119. cap. 11 &c.*

CHAP. XLI.

C Concerning the Lords houshold servants, his Ministers; these positions as we find, have been antiently held & taught for orthodox & Catholike Doctrine, viz.

First, that all Ministers of the Church, to whom the charge of souls is principally committed, for the more due administration of the Sacraments & profitable execution of Ecclesiasticall discipline, ought to be preachers of the Gospel. So saith the Scripture, *Math. 28. 19. Go ye therefore & teach all nations &c. Mark. 16. 15. Rom. 10. 14.* So did the antients understand & interpret Scripture, as may be read in *Origen. Comment. in Epist. ad Rom. lib. 10. cap. 15. Chrys. hom. 29. in 2nd. Epist.* And so did the Church of God beleieve & teach, giving every Presbyter authority with a strict charge in his ordination to preach the word. For therein consists the power of the Church, & use of the keyes; so it be done faithfully, plainly, soundly.

Secondly, that all Ministers of the Church, which are Pastors, gifted, faithfully to preach the Gospel, doe receive the equalitie of their Ministeriall power, authority & jurisdiction from Jesus Christ. So saith the Scripture, *Math. 16. 19. I will give unto thee the keyes of the Kingdoms of heaven.* And so doth *Augustine* expound that very text; *Tract. 7. 50. 124. in Joh.* In *Peter* the keyes were delivered to the whole Church, (1) to the Pastors by way of Disposition, & to the whole assembly by way of approbation: Seconded he is by *Cyprian. Epist. 65. & de unitat. Eccles. sect. 3.*

Thirdly, that a Presbyter, Minister & faithfull Dispenser of the word & Sacraments, was & is the highest degree in the Church: other additions, respect rather honour & dignitie, than necessitie, which the Church may spare; without a Presbyterie she cannot consist. So saith the Scripture, *1 Cor. 4. 1, 2. Let a man so account of us, as of the Ministers of Christ, &c.* And so did the antient Fathers understand & interpret Scripture, *Chrysost. hom. 11. in Epist. ad Tim. Hierom. Epist. 89. ad Evagrium. Ambros. Comment. in Epist. ad Tim.* So did the Church of Christ beleieve & teach, *Concil. Carthaginens. cap. 4.*

Carth.

96 *The old Religion: or a Guide*

Can. 34, 35. Ut Episcopus in Ecclesia in concessu Presbyterorum sublimior sedeat: intra domum vero collegam se Presbyterorum esse cognoscat: ut Episcopus in quolibet loco sedens, stare Presbyterum non patiatur, much lesse to stand, bare, & serve as the manner now is. A Deacon must not sit nor speak in the presence of the Presbyters, unles he be by them commanded? a Presbyter may doe both in the presence of his Bishop by the Decrees of that Council. *Vid. Hist. Concil. Trident. lib. 2. pag. 22.* If Christians did well weigh & consider this, there would be more fear in seeking, more care in ordaining, & a greater respect unto men called to that office, than there is or hath been.

Q. What think you then of Bishops?

A. As of prime Presbyters, honoured by their Prince with greater Jurisdiction; (that they be distinct degrees, *jure divino*, I find not) that they are Ministers of Christ, trusted with & called to oversee the Government of the Church, to be faithfull Dispencers of the word & Sacraments; to whom let all due respect be given, as to the carefull parents of the Churches good (if they be such) to them most, which are most humble, painfull, holy, & most seek Gods glory. Careles *Non-residents*, ignorant, proud, riotous Prelats, are in a miserable state, *Math. 5. 13. Ye are the salt of the earth, but if the salt have lost its savour &c.* With all, that Bishops & now (called) *inferiour* Ministers, were once all one & for Ministeriall power, are still one: but after the Devil, began to sow his tares in the primitive Church, some would say, they were of *Paul*, others of *Apollo*, as too many in latter dayes, affect the word in regard of persons; one of the Presbyters, who was most antient, holy, learned & laborious, was selected by them, to be cheif Presbyter, or Super-intendent, to oversee the whole flock, for the better preventing & taking away of scisme, & division, as was then thought best: therefore let the *Spirit of the Prophets be subject to Prophets*; the younger to the elder, or if you will, the inferiour to the *Superiour*; who must consider, that their superiority is not of *Divine right* prescribed in Scripture, but from a custome in the Church, as *S. Augustine* tells us *Epist. 19. to Hieron.* Their highest degree is the Priesthood; any other or-

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dination or consecration besides election, were needles, had not the Church for the honour of that place so decreed. *St. Hierome* with a whole Council (*Concil. Aquisgra.*) are of opinion; that Bishops & Presbyters are all one in *S. Pauls* language: to which the Church of *England* seems to subscribe, in her Liturgie; praying for Bishops & *Curats* includes the name of Presbyters, under Bishops. The contrary is not found in Scripture nor actuated in the Apostles dayes: & this was *Augustines* opinion so far as I can gather. Let none forget themselves, nor their place. I have insisted on this the longer, lest any should condemne those Churches abroad which have cast off that order, both name & thing as distinct from Presbyters; or lest any should think of those called Bishops, more than is right.

In these the following conditions are required, *viz.*

First, that in Civill affairs, they be subject to the chief Magistrat; paying him all dues, & yeelding to his determination in Criminal causes, except when & where by regall clemency they be lawfully exempted. So saith the Scripture, *Matb. 17 27. Rom. 13 1.* And so did the antient Fathers understand & interpret Scripture. See *Athanasius*; *Apol. ad Imperato. Constan. Ambro. Orat. contr. Auxentium. Chrys. hom. 23. in 13. ad Rom. Aug. lib. 1. contr. Epist. Parm. cap 7.*

Secondly, that they be not covetous, given to wine, unlawfull & unseasonable gaming; but free-hearted, sober, chaste, studious, apt to teach. So saith the Scripture, *1 Tim. 3:2,3,4. 1 Tim. 6:11. 2 Tim. 2:2,4. Titus 1:6,7.* So the antient Fathers understood & interpreted Scripture, as appears by the Commentaries, of *Hierom* & *Ambrose* upon the aforesaid Scripture. And so did the Church of Christ beleieve & teach, as appears from the Decrees & Constitutions of divers Councils; amongst the Canons ascribed to the Apostles, *viz.* if a Bishop or Deacon be tainted with fornication, perjurie or theft; let him be deposed, *Can 15.* If any of them be given to usury, dice, Drunkennes, let him leave or be Deprived. *Can. 42. 44.* If any frequent Taverns, let him be excluded. *Can 53. & 27.* If any be a sweaver, let him be reprov'd; if he continue, excommunicated; if any be given to filthy words, light, foolish, scurrilous jests, let him be degraded, *Can. 6. 62. Concil. Carth.*

thag. 4. more in Concil. Aelbert. Can. 18. 20. Carthaginens. 3. Can. 11. 47 &c. Chalcedonens. Can. 3.

Thirdly, that they may not be employed & so mispend their time in servile, Civill or secular affairs (except for a time they be constrained thereunto, for the speedie plantation of some Church, or procuring of necessary maintenance) but must look diligently unto their charge, *Acts 20. 28. 1 Tim. 4. 13, 15, 16.* So it hath been Decreed in divers Councils & Constitutions ecclesiasticall, *Can. Apost. 7. 80. Concil. Carthag. 1. Can. 6.* Urging that speech of *S. Paul to Timothy 2. Epist. 2. 4. Concil. Carthag. Can. 15. 19. 20. Concil. Agathens. Can. 35.* If they follow hawks & hounds, let them be suspended. *Lectio ni, Orationi & verbi Dei prædicationi tantummodo vacent. Minister verbi es, hoc age.*

Fourthly, that they neither buy nor sell degrees, spirituall Livings, Offices, Dignities, or promotions Ecclesiasticall; to exchange holy things for money, or money for holy things, lest their money perish with them, *Math. 10. 8, 9. Acts 3. 6. & 8. 20. Math. 21. 12.* For all such have been still accounted *Simoniacall*: as we read in *Gregor. Nazianz. & Gregorie the great*, in severall places, especially, *lib. 7. Epist. 110.* whosoever, saith he, procures any Church (or promotion ecclesiasticall) with money, let him not only be Deprived of the living, but also of the honour of Priesthood: alleading the examples of *Gehazi, Judas, Symon Magus*, & of those buyers & sellers beaten out of the Church by Christ our Saviour. In Divers Councils & Decrees; *Can. Apost. 30. Concil. Aurel. 5. Can. 3. Conc. Cabilonens. Can. 16. Conc. Constantinop. 6. Can. 22. Ob pecuniam promotos sive Episcopos, sive clericos deponi jubemus.* Though custome with conniving authority, & some legal pretences which look not very sound, hath made it seem a lighter matter, yea nothing in our dayes, which in the dayes of old was esteemed so haynous a sin.

Fifthly, that they covet not, by reason of the meanes of the place to remove from one Church to another, being once lawfully seated by a lawfull calling, free election, with comperency according to the charge: unles they doubt of their calling there, be put away undeservedly, or called away without seeking. This I find hath been decreed in di-

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vers assemblies, *Can. Apost. 14. Concil. Sardicenf. Can. 1, 2 &c. Concil. Antioch. Can. 21. Concil. Meldenf. Can. 30. Concil. Niccan. Can. 16. ut est apud Ruffinum.* Yet some there are that step from one Church to another, hardly seeing any, or not staying to doe any good; it seems such minde it not but there own bellies. *Non fuit sic à principio.*

Sixtly, that they have not more particular *Cures* than one at once, especially if they be populous & distant above a Sabbath dayes journey; upon which they ought to be resident; it being impossible to exercise the Ministeriall office over more than one at once. Therefore is the Scripture so strickt, *Ezech. 3. 17. & 33. 7, 8, 9.* & Councils have been so carefull: *Concil. Sardicenf. Can. 15. Concil. Agathens. Can. 39.* In the seventh generall Synod, *cap. 15.* Yea, the Council of Trent requires personall residencie, *Session. 7. de resident. & reformat. Can. 2, 3.* giving this reason, *Cum valde felix sit ille censendus cui unam ecclesiam, bene, fructuose, & cum animarum sibi commissarum salute regere contigerit.* Its granted, the contrary hath been tollerated *propter inopiam hominum*, but that cannot be pleaded in all, nor in our times. Some say all this is true; but all may be dispenced with; I think not; no man may dispencc with the law of God; nor any particular man with the laws of men, except the body so assembled that made them, or els that there be some such clause in the law, it then! Others say & think it lawfull, if they see their other *Cures* (upon which they cannot be resident themselves) served by other sufficient men; In answer to which I can here say but little, (a guid must not stay, though he point at turnings) & that shall be part of an Epistle which I find amongst the Councils, written by *Damasus*, against some for offending in his time, the words are these, *viz. Qui talia presumunt & curam sibi a Deo commissam negligunt, videntur mihi esse meretricibus similes, quæ statim ut pariunt infantes suos, aliis nutricibus tradunt educandos, ut suam citius libidinem explere valeant. Sic & isti, infantes suos (1) populos sibi commissos, aliis educandos tradunt, ut suas libidines explant &c. pro talibus anime negliguntur, oves pereunt, morbi desunt &c. Non taliter Dominus docuit, nec Apostoli instituerunt, sed ipsi qui curam susceperunt, ipsi peragant, & ipsi pro-*

Prios manipulos Domino representant: nam ipse ovem perditam diligenter quæsit, ipse invenit, ipse propriis humeris reportavit, nosque (Pastores) id ipsum facere perdocuit. Si ipse pro ovibus tantam curam habuit, quid nos miseri dicturi sumus, qui etiam pro ovibus nobis commissis, curam impendere negligimus, & aliis eas educandas tradimus? Corrigantur hæc, fratres, necesse est &c. Audiant quid beatus Jacob, qui pro uxoribus diu servierat, &c. I spare the English. And the like words are found in an Epistle from Edward the third of England, to Clement the fifth of Rome; Conferuntur beneficia alienigenis & plerumque suspectis, qui non resident in dictis beneficiis, & vultus commissorum iis pecorum non agnoscunt, sed animarum cura neglecta, velut mercenarii, solummodo temporalia lucra querunt. Teste Walsingham:

Seventhly, that they be not, nor carry themselves as Lords, but Ministers of the Church; not proud domineers over Gods inheritance, but constant humble teachers. So saith the Scripture, 1 Peter. 5. 2, 3. So did S. Hierome expound it, Epist. 2. And so did the Church Constantly beleieve & teach; in Concil. Carthagin. 4. Can. 115. Concil. Toletan. 11. Can. 2. Carthaginens. 4. Can. 26. Gay cloathes, great titles, Lordly pomp, for behaviour & retinue, with abundance of pride, luxurie & idlenes, was still condemned in the Roman Prelats, & forbidden the Clergy almost in every Council: the equity whereof reaches to us & binds still.

Eighthly, that they ought to be learned in humane learning & secular sciences, but especially in the holy Scriptures; daily to meditate & study that law; to be resident as their places require, diligently to teach the people committed to their special personall charge, by themselves & not by others only. So saith the Scripture, 1 Tim. 4. 13. 1 Petr. 5. 3. Acts. 20. 28. So did the antient Fathers understand & teach from Scripture, as we read in Hierom. Comment. in Levit. Gregor. part. 2. sui pastoral. cap. 4. Ambr. lib. de dig. sacerdotal. c. 4. And so did the Church in severall Councils determine, as we find in the seventh Synod, Can. 2. Concil. Tolet. 4. Can. 24. alleading one of the Scriptures above mentioned. It is required of them also that they give good example to the flock, by lenity, sobrietie, chastity, by the practice of religious duties, in their own houses.

Ninthly,

Ninthly, that they be duly called to vacant places; every particular Church, having some right from Christ, of which they can never justly be deprived, about the election & approbation of their present Pastor; lest men unknown, be prefer'd to men well known, & as well deserving, if not better, & rather thrust upon, then freely elected to a charge. This was the antient practice of the primitive Church, as appears from the calling of *Ambrose*, *Augustine*, *Eradius*. See *Cyprian. lib. 1. Ep. 4.* *Aug. Ep. 100.* & *Socrates lib. 1. cap. 6.* Yea of the Apostles & Disciples of Christ, as we read, *Acts 6. 3.* & *13. 2.* & *14. 23.* when this course was taken, none did seek before he was sought unto, nor run before called. If men buy livings or are sent from far, by strangers to the people, & the Church compell'd to receive them in, good or bad, without knowledg or triall, yea against their wills grounded on some known truth; what lawfull calling is here or can be I see not, whoever can. Let them see to it: 't is no part of the *good-old-way*.

CHAP. XLII.

OF Ceremonies, festivals & fasting dayes, I find our predecessors in the dayes of old, have beleev'd & taught.

First, that where fundamentall faith remaines entire, Diversity of Ceremonies, not thwarting the Scripture, doe not hurt the Church; *The kings daughter is all (uniformly) glorious within*, but her outward cloathing of wrought gold, admits of some interlined variety. So we read in *S. Aug. Ep. 86. to Casulan.* in *Gregor. Ep. 41. to Leander.*

Secondly, that Christ & his Apostles, left but few Ceremonies to be observed by his Church; others since introduced meerly by men, without any ground in Scripture or warrantable practice of the purest primitive times, especially if they be many, are burdensome to the Lords people, & ought neither to be ordained, nor observed. So we read in *Hierom. Comments. in Math.* In *Aug. Ep. 118. to Januar. C.* *119. Ep. cap. 19.*

Thirdly, that such Ceremonies are & ought to be left indifferent as to their use; the neerer they come to Apostolicall

institution, the more obligatory. Yet sharp contentions & bitter censures ought not to pass from the *Elders*, against the users or refusers of them. About the outward form of Gods worship, no one particular Church can prescribe unto another; as we read at large in *Hierom. Ep. 28. to Latin. in Aug. Ep. 118.*

Fourthly, that though all dayes be in themselves alike, no holyness at all in them, yet one day may be esteemed above another; being lawfully ordained & set apart, in memory of some great work of God, & for his special service; yet in the primitive Church, there were but few, the observation whereof, was ever free & indifferent, neither ought they unnecessarily to be multiplied, because of the commandment, *Six dayes shalt thou labour &c.* See for this purpose divers Scriptures, *Ester 9. 21. Rom. 14. 5, 6. Gal. 4. 10. Col. 2. 16.* The antient Fathers so understanding & expounding Scripture, *Iren. Ep. ad Vict. cited by Eusebius lib. 5. cap. 24. Hierom. Comment. in cap. 4. ad Gal. August. Ep. 118 &c.* With the consent of the Church; *Concil. Constan. 6. Can. 62. 66. Concil. Magunt. Can. 25.* enjoyning preaching every Lords day, & Festival, *juxta quod intelligere vulgus potest.*

Fifthly, That fasting is necessary, & a true fast is to abstain simply from all things, so long as the party fasting is able to endure: from flesh, fish, bread, water, hony, wine, spices, &c. yea from the lawfull use of the marriage bed. So saith the Scripture, *Exo 19 15. & 34. 28. Math. 4. 2. & 17. 2. 1 Cor. 7. 5. 2 Cor. 11. 27.* So did the antient Fathers with joynt consent, understand & interpret Scripture, as may be read & gathered out of *Hierom* in those three excellent Epistles of his to *Nepotian, Eustochius & Demetriades*, out of *Augustine lib. 2. de moribus Manich. cap. 13.* It is not the belly only that hath offended, is unruly & must fast from meat, but the feet, hands, tongue, eyes also must fast from sin, & delightfull objects.

Sixthly, that fasting of it self is no part of Gods worship; none can merit or be justified thereby in Gods sight: but an outward meanes it is; to chastise the flesh, make the body more pliable to the Spirit, fit for Gods service, & the practice of spirituall duties. So saith the Scripture, *Psal. 35. 13. I humbled my self with fasting. Psa. 69. 10. & 109. 24. Isa 58. 5, 6, 7.*

56, 7. & *Mark*. 2. 19. 20. 1 *Cor*. 9. 27. And so is that place to be understood, *Luke* 2. 37. For so did the antient Fathers understand & interpret Scripture, *Chrysof. hom* 3. *ad Popul. Antioch. Aug. Ep.* 86. to *Casulan.* 118. to *Jan.*

Seventhly, that the time of fasting, was never precisely set downe & appointed by Christ & his Apostles, but left free, to be used as occasion serves. This appears plainly, from those indefinit speeches of our Saviour & his Apostle, *Math.* 6. 16. 1 *Cor.* 7. 5. So did the antient Fathers understand & interpret Scripture, as may be read in *Tertull. lib. de jejun. cap.* 2. *Aug. Ep.* 86. 118. Certainly it should be more frequent amongst as than it is; for publick judgments, publick fasts, enjoyned by authority: for personall respects, private fasts, perform'd without noyse, in the most retired manner. Else our fasting will be esteemed but a fishing after factious singularity, & Pharasaicall vain-glory. When we doe fast, works of our particular calling, must be set aside, and our time wholly spent in Gods service, prayer, reading, meditation & works of charity.

CHAP. XLIII.

LAstly, concerning the end of Creatures, these points have been taught as orthodox & Catholike doctrine, viz.

Of the end of the world & all things therein contained.

First, that the world shall certainly have an end; but for the time when, is uncertain, & to us unknown. So saith the Scripture, *Math.* 13. 39. & 24. 36. *Act.* 1. 7. 2 *Petr.* 3. 11, 12. And so did the antient Fathers understand & expound Scripture, *Laſtant. lib.* 7. *Institut. divin. cap.* 14. *Cypr. lib. ad Demetriad sect.* 2. *Aug. Ep. ad Hesych.* Think & prepare for it.

Secondly, that the world shall be abolished, dissolved & by fire totally annihilated, as well for substance as qualities; as the beginning was of nothing, so the end shall be into nothing. So saith the Scripture, *Job* 14. 12. *Iſa* 34. 4. 2 *Petr.* 3. 10, 11. And so did the antient Fathers understand & interpret Scripture. *Justin. Martyr. lib. quaest. & respons. ad orthodox. Ambro. lib.* 1. *hex. cap.* 6. *Hil. Comment. in c.* 26 *Math. &c.*

104. *The old Religion: or a Guide*

If any think otherwise, make it no controverſie ; let the day ſhew & declare it.

Of the ſecond coming of Chriſt our Saviour.

That Chriſt Jeſus, who was once ſacrificed on the Croſſe for the ſalvation of all beleevvers, ſhall certainly return in glory, in the ſame body & humane fleſh, wherewith he aſcended into heaven glorified: but what day month or year, this his ſecond coming ſhall be, is uncertain & to us unknown. So ſaith the Scripture, *Math. 24. 30. Mark. 13: 33, 35. Acts 1. vers 11.* And ſo did the antient Fathers underſtand & interpret Scripture, *Cypr. lib. 3. a Quirinum. Euseb. l. 9. Demonstr. Evangel. cap. 17. Tertul. lib. de carne Chriſti cap. 24. Aug. Ep. Dardano.* Neither may we curiouſly ſearch after the knowledg thereof, but with comfort & patience, wait after, love & long for his appearing, as a loving wife doth for the returne of her abſent husband, crying with the Church,

Come, Lord Jeſus, come quickly.

Of the laſt univerſall reſurrection, generall day of judgment.

First, that all fleſh even the ſame individuall bodies, which live & dye, whether in or out of the womb, after the reſtauration of all things, ſhall certainly be raiſed out of the grave. So ſaith the Scripture, *Iſa. 26. 19 Joh. 5. 28.* And ſo did the antient Fathers interpret Scripture, *Tertul. de reſur. carn. cap. 51. Cypr. expoſit. Symbol. Apoſt.* Which is thought to be the work of *Ruffinus. Aug. Enchir. ad Laurent. cap. 84, 85, 86. Lib. de civit. Dei ad Marcel. cap. 13.* In the meane time, the ſouls of juſt men made perfect, doe enjoy the ſight of Chriſt, *2 Cor. 5. 8. Phil. 1. 23.* though not ſo fully as they ſhall doe then.

Secondly, that therewill certainly come a day of judgment, when all rationall beings, muſt appear before the tribunall of Chriſt, to receive according to their works. So ſaith the Scripture, *Math. 25. 31, 32. 2 Cor. 5. 10. Heb. 9. 27.* And ſo did the antient Fathers underſtand & expound Scripture, *Juſt. Mart. Apol. pro Chriſtian. Tertul. apolloget ad verſ Gent. cap. 23.* The place where this great meeting muſt be, is not knowne, the Jewes conceive, in the Valley of *Feboshaphat*, how truely the day will ſhew. Let us make our account
daily,

dayly, & ready aforehand, that so we may cheerfully come when & where our Lord shall call.

About *eternall life*, which is that rest of the soul mentioned in our text, the best & last reward of walking in the *good-old-way*, our Ancestors have taught.

First, that eternall life in glory, salvation of the soul after death, is the free gift of God through Jesus Christ alone; therefore not merited by any thing we beleve or doe. So saith the Scripture, *Rom. 6. 23. Luke 17. 10.* And so did the antient Fathers understand & interpret Scripture, *Basil. Con. in Psal. 114. Cyr. de van. Idol. sect. 8. August. Ep. 105. contr. Pelagian.*

Secondly, that all such as walk constantly upright in this *old-good-way*, beleiving all things written in the law of the Prophets, ought also firmly without finall doubting, to beleve their own salvation, life eternall & rest of the soul with Christ Jesus after death. So saith the Scripture, *Jer. 6. 16.* implying a necessity of assurance, *2 Tim. 1. 12. 2 Tim. 4. 8.* And so did the antient Fathers understand & expound Scripture, as any may see that read *Cyprian. lib. de mortal. sect. 2. Aug. tract. 22. in Job. &c.*

CHAP. XLIV.

With as much brevitie as was possible, the first particular is dispatcht, *viz*, what hath been in the dayes of old, held for orthodox, Catholike faith, in points most materiall, as I find it recorded by our Ancestours, Prophets, Apostles, antient Fathers, Councils & Godly learned men; which undoubtedly is the *old Religion*, the *good-way* to heaven, for matter of belief.

The next thing we are to deal in & decide is, about matter of practice & manners. What Godlynes & holynes is & hath been required in every good traveller, for the manner of life & conversation?

To which take the answer briefly thus: *that the old good manner of living, was by sincere endeavour to frame the life in all things according to Gods revealed will.* Faith & manners are bounded by one rule. As we may beleve nothing but

106 *The old Religion, or a Guide*

what we have warrant for in Scripture, so we may doe nothing but according to that which is written.

Let us therefore see & consider, what is written in this behalf for our direction, 1 Pet. 3. 10, 11. *He that will love life & see good dayes, let him refrain his tongue from evil, & his lips, that they speak no guil. Let him eschew evil & doe good, let him seek peace & pursue it, Jam. 3. 13. Acts 24. 16.* The summe is, that we eschew evil, & doe good, be fruitfull in good works, keep a good conscience void of offence towards God & man; having respect to all Gods commandemens, both in the first & second table of the moral law, giving to every one their due, paying out of conscience the debt we owe to God, our selves & brethren. Godlynes like the sun (though its situation be in heaven & that be the main place of its residence yet) must enlighten & warm the whole body of the air, by its influence, shine on all our workings, whether of an higher or lower nature, as the image of *Cæsar* was stamp't on a penny as well as on the greatest piece, (*Math. 22. 20.*) it must be not only our Physick, to be used now & then, but our food which we dayly make use of.

This is the foundation of all, for the better building thereon, let us see.

First, *what we may not doe, what is not Godlynes?* The carefull Mariner must observe to escape the sands, that he be not swallowed up, as well as observe the wind, that he be not becalmed & so put upon unnecessary staves in the watery element: And the wise Traveller must observe the *vitanda*, By-paths, that he be not turned out of or miscarry in the way. To this we shall speak in three conclusions, *viz.*

First, we may not please our selves in *will worship*: it is no part of Godlynes (*Isa. 1. 12.*) to doe out of a good meaning what we have no command for, God our great Sovereign will not be paid the tribute of our obedience in a coyn of our owne stamping; it must be such as will abide the touchstone of his word, & hold weight in the ballance of the sanctuary. Nor it is any part of Godlynes, to goe then only, when we are driven to the practice of Religion; as *Romanists* are to auricular confession, fasting, pilgrimage, penance, prayer, &c. without ground or reason to warrant it; no tis far from true holynes.

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Secondly, we must not be neuters. There is no dividing betwixt sin & Christ, no parting the heart between the world & the word. *No man can serve two masters.* If like a meteor in the air, a man hang between heaven and earth, halt between Christ & the flesh, as a hunting dog between two Hares, running sometime after that, he will be sure at length to lose both. Indifferency here is the next step to apostacy.

Thirdly, neither must we walk cloked with *hypocrisie*: it is esteemed a light, summers garment, but indeed too heavy for such a journey, where inward zeal like the burning sun, must shine both day & night. The outward form of Religion must not content us, unles we would be excluded heaven: he that seems to goe, but goeth not, shall never come to his journeys end. The mariner that sets forth in an unsound bottome doth apparently hazard the voyage. *Except your righteousness exceed the righteousness of the Scribes & Pharisees, yee cannot be saved.* The having of lamps will signifie nothing, unles there be oyl in the lamps. There are no such blackmoors in the eyes of the Deitie, as those who paint for spirituall beauty. What's a body without a soul, a shell without a kernel, a picture without life, an outward shape of righteousness, a shew of Devotion without any affection, an outward form without inward fervour, which should give life & heat to it? what are accidentals without essentials, the visour, mask, without the beauty, & lineaments of true Godlynes? what a glorious house without a foundation, or a beautifull face with imposthumed vitals? To joyne with the publike assembly in the use of Gods ordinances, to be grieved for the commission of some sins, to weep in the hearing of a zealous sermon, & to walk sadly after for a while, nay to reforme some things reprov'd & practice some others enjoyned, doth not reach home to true Godlynes (vast is the difference between nature restrayn'd & grace, as is between the shinings of a glo-worm & the beamings of the sun) for then *Saul*, *Herod*, *Judas*, in whom these were found, should have been as Godly as the best. God will call that dung, which men may esteem gold. That which shines to the eyes of men like a Diamond, is in Gods ballance like a contemptible worm; that which we value as a star, he judgeth

108 *The old Religion: or a Guide*

geth as a cole. A man may be a God in the eyes of men, & yet a Devil in the eyes of God.

Fourthly, we may not walk after the flesh, *Rom. 8.4.* It is a deceitfull guid & will certainly lead men unawares into the fearfull den & horrid cave of the roaring Lyon, what this phraſe implies, the Scripture makes manifest, *1 Joh. 2. vers 11.* it is called a walking in *darknes*, *1 Pet. 4. 3.* in *wantonnes*, *2 Pet. 3. 3.* *after our owne luſts*, *2 Theſſ. 3. 11.* *inordinate walking*. *Ephes. to walk as other Gentiles.* *2 Cor. 10. 3.* *a warring after the flesh.* (1.) To doe the works of the flesh with delight. What theſe works are, you may read, *Rom. 1. 22, 23, &c.* *1 Cor. 6. 9, 10.* *Galat. 5. 19, 20.* *Ephes. 5. 3, 4, 5.* & conclude, every one that lives disorderly, as the unjust Magiſtrat, the riotous Prelat & his ignorant Lazie curat, that finds admission for his quantity, not for his *good* quality, the proud & covetous man, the glutton, drunkard, impenitent wanton, the profane Sabbath-breaker, cruel oppreſſour, unconſcionable dealer, the biting uſurer, cuſtomary lyar, thief, & the like *do warr, walk & live after the flesh.* That in ſuch there is no faith, no Godlynes, nor to them any ſolid hope of ſalvation, nor can be till changed by the Spirit of Sanctification. So that will-worſhip, blind devotion, outward formality, temporizing hypocrisie & ſoul-killing-ſensualitie, muſt be avoided as new-wayes, enemies to true Godlynes; not conſiſting with true happines.

Secondly, let us ſee, *what we muſt doe & what true Godlynes is?*

CHAP. XLV.

Godlynes is ſo called of *God-lykenes*, wherein man was at the firſt created: loſt it was by the ſin of the *firſt Adam* & muſt be recovered, by grace from the *Second*. Every wiſe-hearted traveller knowing why he was ſent on this troubleſome pilgrimage, *viz.* to ſeek what was loſt in Paradife, profeſſeth it, walks in the power thereof, & dayly labours in the uſe of good means to attaine it; to become like unto God; not in eſſence & power, but in uprightness, & purity, in which conſiſteth the Divine image. This hath ſometimes

Sometimes been called in scorne, *Puritanisme*, & such other names if not worse; but to speak plainly from the Scriptures, unles we be such, we cannot be saved, 1 *Pes.* 1.15.16. *Ephes.* 1.4. *Math.* 5.8. *Philip.* 1. 10. 1 *Joh.* 3.3. And he that arriveth to this, is called by *Clem. Alexand.* Θεὸς ἐν σαρὶ περιπατῶν, a little deity walking or conversing in mortall flesh; & addeth, that as all good Oratours endeavour to be like *Demosthenes*, so our whole employment in this life must be to beget in our selves a resemblance to God. And this is certain, where the most hatred of sin, & the most love of goodnes universally is, there is most *God-likenes*; which all must strive for: the straight doors of heaven will receive none but such only, as are in this sort like unto God.

This *Godlynes* may be described to be, *A hatred of all sin, joyned with a loving respect unto all Gods commandements, wrought in the hearts of his people by the power of the word & Spirit*; *Psal.* 119.6,9. *Isa.* 1.16,17. *Prov.* 4.26,27. *Luke* 1.6. This being the nature of Religion, like a silver chain hanged up aloft, to ty heaven & earth, spirituall & temporall, God man together; teaching to eschew every-evill-by-way, & with diligent warynes to keep the *old good-narrow* path that leads to rest.

We must mortifie the flesh with the lusts thereof; serve God with our spirits, in sincerity & truth, according to the Gospel of his son *Jesus Christ*.

For the better performing whereof, two things are required, *viz*, knowledg and practice.

Knowledg, first, of *God*, that he is, what he is; a *Being* that far transcends mans highest apprehension; containing in himself all possible essences; whom none may veiw with living eyes, describe with humane strength, nor limit his attributes, decrees & acts without danger. Sufficient it is for us to know, that he is a glorious, admirable excellencie, beyond conception; infinitely wise, powerfull, holy, just, mercifull; a sure rewarder of all that serve him, & as sure, Severe a punisher of such as break his commandements. Secondly, of his *word* contained in the holy Scriptures, miraculously preserved & brought through many to this present age; wherein are the grounds of all knowledg both na-

110 *The old Religion: or a Guide*

turall & divine. Thirdly, of *our selves*; what we were in the state of *creation*, made after the image of God, in holynes, tuned with Gods owne finger into a glorious harmony, shining in created lustre as a cleer sky with stars, blessed in the love of & delight in & communion with the fountain of our being. What we are in the state of *corruption*; fallen in our first parents, miserably cursed in our contrariety to & deviation from the Ocean of our happines; become the very vizard of hell & made lyable to eternall death; which we can by no meanes escape, unles in & by Jesus Christ, the promised *Messiah*; who in the *fulnes of time* comming to bruiſe the *Serpents* head, assumed our nature, therein suffered what we deserved, repurchased what we had lost. This must be known. Knowledge is the morning star that forerunneth the sun of faith, which lightens every one which commeth into the world of sanctified ones, that recover the race of Christianitie and walk in the *old good way*.

Q. Wee all lost heaven in *Adam* (you say) is it recovered for all in *Christ*? A. Yes for all in *Christ*.

Q. *How may we know whether we be in Christ*? A. The Apostle answereth, 2 Cor. 5. 17.

By Christs death, heaven is recovered for all that lay hold on him by a *lively* faith which works by love. Let none deceive themselves. Multitudes think they shall be saved by their faith in Christ, though they be fruitles, profane & wickedly idolatrous. Know, that continuance in sin willingly & with delight, will deprive men of all benefit by Christ. There is no faith availeable to justification, but such as is joyned with sanctification, *Hebr. 12. 14. 1 Theſſ 4 3. 4.* It is a vain thing to say, it is day, when there is nothing but darknes in the skie. The *index* will shew what is in the book, & the actions shew what is in the heart. Tis good to try how the case goes with us, whether we have this divine grace wrought in us: it hath these properties.

First, all saving faith purgeth the heart; not from evil inclinations, but from assent, delight in & actuall practice of sinfull, foolish, impossible thoughts: as of blasphemie, murder, adultery, incest &c. not so much I conceive, from *being*, as from reigning; it so purgeth our hearts that

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we yeeld not to them, delight not in them, but oppose, abstain from & suppress them, by reflecting upon & filling the fancy with some other satisfying object.

Secondly, it rectifies the conscience, both for accusing, excusing & right ordering the whole course of our lives, that in desire we eschew all evill, doe all the good we know; in thoughts, words & deeds towards Gods, our owne souls, with all our brethren: whereby we make Conscience of Gods service, private & publike, as also of orderly walking in our severall callings.

Thirdly, it begins, continues, & perfects that great work of *Repentance*, wherein we are changed wholly in affection, profession, & conversation. This makes us look back with sorrow & fear towards those idle, dark, slipperie, dangerous wayes, we have formerly walked in; those vain foolish youthfull sports we have delighted in, which would have brought us to eternall death. It makes us say within our selves, what have we done? & considering our way, speedily to turne our feet unto the Lords testimonies, crying continually with the Prophet *David*, *Remember not a Lord the faults & follies of my youth*, *Psal. 25. 7.*

True repentance (that we may discern it from discountinuing flashes of seeming sorrow, which may be without faith) is but one continued act, from our first regeneration, to our last translation; being once begun, is dayly renewed, till it be perfected. I fear, that man repents no day, that repents not something every day.

In the *Second* place; to this knowledge must be added *Practice* of what we know, as we know. *Ioh. 13. 17. Titus 2. 11, 12.* *Christ* will be known by *his* words & works: & our words & actions must go together, as the needle of a clock agrees with the spring. True All learning which is not joyned with a good life, is like a picture in the air, which hath no table to make it subsist. As glass will not represent the figure objected, if it be not leaded, so all the lustre of knowledge or other talents will have no substance, without the force of endeavour. True religion teacheth we should be more skillfull in the practice of our life, than our tongues. Our care must be that our hands give not our tongue the lye. That's the
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Christian that sees the way he should goe in, & readily goes in the way that he sees. You must burne as well as shine; outward endeavours must flow from inward desires to walk with God in the wayes of his ordinances. Whosoever observes this shall not come short of heaven.

For the further help & benefit of *Practitioners* in this excellent art of *walking with God* & saving the soul, I shall here insert some *Directions*, such as our Ancestours in the dayes of *old*, have observed in their pilgrimage. *viz.*

First, it is required that we as they doe every morning *awake* with God in Christ: Like the *Mary gold*, open your selves in the morning for the sweet dew of heavens grace and blessing. *First*, immediatly on your awaking fix your mind upon God, consider his presence, & prais him for his mercy, which is renewed every morning. *Lament. 3. 23. Psal. 63. 1.* David resolves upon this practice, as soon as he awaked he slept into heaven, *Psal. 139. 18.* As soon as he crept out of his warm bed he crept into Gods warm bosome. So should we: aim at this white; write after this copie. Our minds should be spirituall mints, early set on work to mint gold, early to seek God. *Secondly*, speedily to shake off sluggishnes. When time calls to arise, we may not parley with the flesh; that weakneth the active strength of the soul; the unregenerate part renews her lazy desires by delay. Shake off sluggishnes of sleep, as *Peter* did the chain at the voyce of the Angel. Have so much Curiosity as sometime to know of what colour the day-break of morning is. Outstrip the steps of light to prais God. Being up, see that devotion carry the torch, & open the door to all your actions; give all the first-fruits of your faculties, senses & functions to the divine Majestic. Putting on your apparell imploy your minde with some short meditation of the fall of man, how naked it hath made you; of your owne frailty; you garnish a body which even this day, may be a putrified rottenness: of the cloathing of Christs righteousness; how the eternall word put on the suit of your humanity; how mercy undrest it self to cover you with its garments, which will adorn you as rich hanging, or as costly Varnish doth a wall of clay. *Thirdly*, after with filiall fear & due reverence, take the book of God, read in order, some part of that word, meditate

ditate of it & apply it, the easiest parts to particular uses; for direction, comfort, strength &c. This is the Polestar to guide us to heaven; a spring of living water; a deep mine of costly treasure; a table furnished with all kinds of food, a garden wherein is all variety of flowers: here be still walking till you find heaven. *Fourthly*, draw nigh to God in the work of prayer; offer up your morning sacrifice, with the heart & understanding to God the father in the name of his son Jesus Christ. This hath been the practice of holy men in the dayes of old. Witnes *David*, *Psal.* 55. 17. *Early in the morning will I direct my prayer & look up.* So *Daniel* & the primitive Christians, who with discreet zeal assembled early to tread this path, against fire & sword, meeting many a bloody *Nero*; as appears from their works & other testifying for them: *Awake* with God. Let him have the first fruits of the day.

As *David*, prevent the *Dawning of the morning.* *Psal.* 119: 147.

Secondly, it is required, that we as they *walk* with God all the day. (1) *First*, diligently to go about some lawfull calling, for the good of the Church or common-weal. The magistrat in governing, the Scholar in studying, the tradesman in attending; every one to stand in the calling whereunto they are called: as a debt every one owes, not as a voluntarie action. *In the sweat of thy brow shalt thou eat thy bread.* A good busines is, a good Devotion. Nothing so much to be fear'd as idlenes, which is an Ant-heap of sins. Sleeping waters doe nourish poison. He who is painfull is tempted but by one divel, he that is idle is tempted by them all. There is no person so noble or eminent but ought to be employed. If *Iron* had the reason of understanding it would tell you, it better loves to be used by much excercise, than to rust & consume in the corner of the house. *Secondly*, during the same, to keep a continuall watch of our selves; (such travellers will be found the best & finish their course with most comfort.) Doe nothing misbecomming the presence of God with whom you walk: the eye of man will doe much in this behalf & shall not the eye of God doe more? use the advice of a wise *Arabian*, who represented to himself perpetually over his head, an Eye which enlightned him, an ear which heard him, a hand who measured out all his deportments & demeanours. The

presence of God onely considered will blunt a thousand & a thousand arrows shot against the heart of a resolute traveller. *Thirdly* to be good husbands of time: take time while the sun striketh on your line. The journey is long, the day short, the bird of time is upon the wing, she glasse running; you know not how soon the sails of your life may be rowled up, or how nigh you are to your eternall haven. O ply your oars diligently, hoysse up your sails while the winde is serving. Let not such a Sun set on earth by the beams of which you should walk to heaven. Take every day as a day in harvest, as a day wherein you are to labour, in the mines of gold; take it as a Ring, which you must engrave, adorn, embellish with your actions to be in the evening offered to God. Your whole life is an open fare for al to trade in; & verily it is an admirable Mart, where the merchants if they be well advised, may barter a *Vale* of tears for a Paradise of delicacies, earth for heaven & a moment for a blessed eternitie. Let every advance of time, leave you in an advance in your way. Wherein be cautioned of two things, *viz*,

First, of ordinarie temptations; our life is a continuall warfare, & our dayes are Champions that enter the lists we must be watch full like a Seraphim beset all over with eyes & lights. The more stones lye in our way, the greater must our caution be against stumbling. A common Pilate may doe well in a Calm sea, but he that would steer a Vessel right in a tempestuous Ocean, amidst rocks & quicksands had need to be eminent for skill & care. Your temptation will arise either from *wicked men*, who would draw & entice you out of the way, into their Loitering company, to riot with them in the day time, in drinking, gaming, & unlawfull pastimes, as they are called, that so you might leave your company & loose your way. See *Prov. 1. 19. cap. 4. 14, 15. Enter not into the path of the wicked &c.* Evill men endanger good men, as weeds doe the corn, or as bad humours doe the blood, & as an infected house doth the neighbourhood: like the Crocodile, they slime the way to make you fall, & when you are downe, suck out as it were your blood & with it fatten their insulting envy: they are industrious to make men wicked, & our sinfull hearts like onions, if there be any infection in the

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room, are apt to draw all to themselves. Or els your temptations arise more often & dangerously from *Wicked Women*, who with their flattering words & inticing looks lay the devils snares to entrap you in the way; cause you to forget God, neglect your way, souls, heaven & all, for a little varietie of folly. Consider these following scriptures, *Prov. 2. 19. & 6. 26, 33. & 9. 14, 15. & 7. 25, 27.* & learn wisdom: desire not strange embraces in your thoughts; if such fancies enter, suppress them, eschew them as you would poison: lust not after their deluding beauty; listen not to such Syrens, lest you make shipwrack. *Drink waters out of your owne cistern.* How can yee be ravisht with or embrace the bosome of strangers, in whom lurk more adders than veins? part from them you must, or God will part from you.

Secondly, beware of using any recreation as a trade or vocation. Some time may be spent in some kinds, much may not be in any. God permits so far to restore, recreate, that after we may be more fit for our journey, not to hinder or weary us. The bow must sometimes be unbent that it may shoot the better. Recreation is *sawce*, not *meat*; it is like a file to smooth & cleanse the Spirit, & ever to adapt to its proper functions. The reins must be held due observance had, that nature be not dissolved into a lazy & bestiall life, greatly unworthy of a noble heart.

Thirdly, beware of other wordly allurements. It is written of them that take the Tyger, that when they have taken away the young ones, knowing that presently they shall be pursued by the old Tygres, they set Looking-glasses in the way, by which meanes they fly away: whereunto when she comes & sees some representation of her self, she lingreth about them a good space, deceived by the shadow, & detain'd in a vain hope to recover her young again; meanwhile, the hunter most speedily posteth away with his prey. Semblably Satan (that old Serpent cunning to destroy souls) dealeth with men here in the world, he casteth before them the deceitfull lusts of profit, pleasure & honour, those lying vanities being none other but shades & semblances of good, yet they are prone to be so delighted in them, that they dote about them; having no care to pursue the enemy, for re-

116 *The old Religion: or a Guide*

covery of the image of God, the divine nature, the Devil hath rob'd them of. Be not taken with the worlds fine powers, how ever sweet they be; admire not her pendent favours of glass; let not her Columns of dirt plaisterd over with gold be so powerfull as to draw you out or stop you in the way. Say of all temporary pleasures offer'd, as *Demosthenes* the Oratour said of a beautifull *Lais*, when he was asked an excessive summe of money to behold her, *I will not buy repentance at so dear a rate.* I am not so ill a merchant as to sell eternall for temporall.

Fourthly, it is required, that we rest & sleep with God, as *Jacob* did, *Gen. 28. 11. & 15. 16.* *First*, our dayes journey being ended we must lift up our hearts to God & praise him for his mercies received & so freely bestowed. Every stream must lead us to the fountain head. The stone wall reflects the beams of the sun which shine on it: whatever beams of love & mercy have visited us in the day, reflections of praise are our suitable tribute. We may not be found in an ungrateful posture as *Pharaohs* lean kine in a fat pasture. His hand must reap the fruit that sets the plants. *Secondly*, in like manner we must prepare our selves to read some of his blessed word: knowing it to be the part of *Dauids* blessed man, as not to walk in the counsell of the ungodly, so to *meditate in the law of God, day & night*: (1) frequently; he is conversant in the duty; at least such parts of the day, as are, or ought to be with conveniencie allotted for that work. *Thirdly* we must conclude the day with prayer: which is the key of the morning to open the door of mercy & the bolt at night to shut up in safety. This the master or cheif of the family must perform ordinarily in his owne person; for the *Patriarcks* were the Princes & Priests of the family, so *Masters* are chief heads: & indeed without prayer, they & their families lie open to the wrath of God. For he will powr out his wrath upon the families that call not upon his name, *Jer. 10. vers 25.* *Fourthly*, having thus disposed your affairs, prepare to entertain the brother of death; & being deprived of temporall light, make a sweet retreat into the bosome of God, who is the fountain of intellectuall light; shelter your selves like little birds under Gods wing. Consider as you goe to rest,

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your bed may be your grave; so close your eyes in one world as if you would open them in another; not knowing when or how you shall rise again. Give up your selves into the Lords Keeping. Sleep upon Davids pillow & your repose & rising will be comfortable to you. As God must be first in, so he must be last out of your thoughts. And all this, that when you be called home, you may be found in the company of the Lord Jesus. Blessed is the man that hath such a *Guid* to direct him in the way; after a few dayes travell in this *old-way*, he shall find rest to his soul! *Rest & sleep with God.*

CHAP. XLVII.

THough every faithfull Christian thus *walking with God*, keeps a continuall *Sabbath*, yet principal care must be had about that of Gods owne appointing; called in Scripture, & by the antient Fathers & Primitive Christians, *the Lords-day*, he himself resting on it, looks for speciall *rest* from those that travell with him; *rest* from servile labour & sinful works; yea from flesh-pleasing recreations, which at other times may be lawfull; to spend the day in spirituall exercises, privatly at home, publickly with the congregation of Gods people; to pray, read, hear, meditate, confer about that which we have heard: preparing before, being reverent in the use of Gods ordinances, & thankfull after: beginning, continuing & ending the day with prayer & divine psalmes, singing & making melody unto the Lord. The *Lords-day* is not a bare *circumstance*, there is an *institution* for it, & a spirituall efficacie in it, by vertue of that institution, to draw us neerer to God & God to us; nay, to commend our services to him. The tender of our homage & service to God is more kindly taken upon that day than upon another. The season adds beauty to the duty. Every day calls for some duty & so is seasonable; but none so seasonable none so beautifull as upon, the *Lords-day*; then they are in season as the *harvest* in the year; & to this observance we are engaged by a glorious reward, folded up in a three-fold promise, *Isa.* 58. 13, 14. a single one not being thought sufficient by divine bounty, to be a spur to this sanctification of his day. Let not, O let not worldly busines, slug-

gish idlenes, nor any cares of this life hinder from the performance of these duties. I have commended only simple necessities; being assured, that to walk thus with God, to seek Christ, & by him to finde heaven, is the cheifest end of our life & journey. What then will it profit any to gain this world, a shadow of good things to come, which cannot long be kept, with loss of Christ, soul & heaven? Yet after performance, we may not think of meriting, by vertue of any thing we have done: beware of spirituall pride & vain-glory, when we have done our best, we are but weak, imperfect dull, slow travellers; & must beg pardon for our slips, falls & prevarications & acceptance for Gods mercy sake in Christ Iesus: That so he being pleased to walk with us in life, will also be pleased to stay with & stand by us in the hour of death,

This is true Godlynes; no new religion, but that which begun in the purified souls of the most golden age of the world; however it hath been nicknamed or miscalled, this is the antient manner of a good Christians life & conversation,

The *third* & last particular *direction* is, to shew, who have & doe walk in this way, who doe not; that we may know unto which societie of men in our way, we may with greatest safety joyn our selves, it is bad going so far alone.

CHAP. XLVIII.

TO finde *good* companie in this *wicked* world is difficult; yet by diligent search & enquirie, we may overcome the difficulty. If we look back to the graves of our Ancestours, mark their steps & peruse their speaking monuments, we may there, hear & understand, that the Primitive times were purer & more perfect for faith & manners, than succeeding ages; & that the *Primitive Church*, having greater power & authority than any since, is the best pattern to follow; keeping the forementioned *old-good-way*, & treading directly in the steps of Christ who is *the way*. No company to be followed, but as they follow him & his word. Therefore whatever we read in Scripture or in the antient Fathers, concerning the authority of the Church, in approving Scripture, ordaining rites &c, must be principally refered

to the Primitive Church, But long it was not, that she retayned this *mayden glory*: after the ascension of her spouse, & closing of his nearest lights the Apostles with their immediat successours, she permitted her self to be courted by strangers, who drew particular Churches cleane out of the way, into heresie, and clog'd the rest mainly with errorrs, scisme & superstitious Ceremonies. The richer she was, the worse she became. No sooner did she enjoy peace, riches & honour in & after the dayes of *Constantine*, but whithall, her cheifest eyes became drowfie, as full-fedfeasters; her chief watchmen sleepe, luxurious, proud, idle, covetous of honour & preferment; all seeking more their owne, than the things of *Christ Jesus*. In the end it is observed, *Romane Bishops* especially, became nothing inferiour to the worst *Romane Emperours*.

This premised, take the rest in the following conclusions, viz,

First, that the first Christians, members of the Primitive Church, who lived according to their profession walked most exactly in *this old-good-way*, & according to the former directions; whose faith & practice labour to follow, with reference to the Common rule.

Secondly, that no Church since, did or doth absolutely in all things, follow & agree with the Primitive Church, both for Doctrine & Discipline, faith & manners. The truth whereof depends on hystory & arises from experience, by observing & comparing times, Doctrines, Discipline & maners in severall ages. The *Greek, Latin, English, Scottish, Dutch, French* Churches differ in some things among themselves, & from the Primitive. I undertake not to condemne them, but wish a sincere & lasting agreement.

Understand not this position of the *Catholike Church*; nor of fundamentall points simply necessary to salvation in any true Church; for then, not only the Catholike which ever remains immutably one, but many particular reformed Churches, have & doe follow the Primitive. Yea, I perswade my self, divers private members of particular Churches, have done & doe both know & delight in the Primitive form & manner of Gods service, desiring that all anti-Christian raggs which hanging upon the Churches clothing of purely

wrought gold , doe burden & disgrace her) might be gathered together on an heap & burnt or buried , though they themselves did bring them with pain to the grave. Blessed be God ! Preserve & increase their number !

Thirdly , that the reformed Churches of *England , Scotland , France , Germany , Helvetia , Saxonia &c* , come neereſt to the Primitive , are moſt agreeable to the former rules , both for Doctrine, Discipline & manners. Amongſt them , ſome neerer than others. The truth whereof will appear by comparing the preſent with the former ſtate of the Church, as it is deſcribed in Scripture, Councils & Eccleſiaſtical hiſtory. So that whoſoever profeſſeth the truth maintained in theſe Churches, warranted by Scripture & ſtrives to live according to his profeſſion, ſhall undoubtedly be ſaved ; fear not to walk wiht them *the Lord is there.*

Fourthly , that ever ſince the Church left her firſt love, wantonly to gad abroad, there hath been need & is ſtill in moſt Chriſtian Churches , of reſtoration & reformation of ſome Doctrines , with manner of government to the Primitive order ; as about Gods eternall decrees & free grace in electing & calling ; about the power of mans will in preparing, yeilding and working &c ; about the election of Miniſters & diſcipline of excommunication ; beſides a proud, idle, luxurious Prelacie; corrupt, profane & diſſolute manners in all or moſt of people ; the Lords ſervice is neglected , his word deſpiſed & loathed, his moſt faithfull meſſengers that dare ſpeak the truth, derided & ſilenced : Religion in the power thereof , almoſt hunted out of the world under odious names ; all things bought & ſold ; Degrees , Livings & promotions Eccleſiaſtical (the ſtrongeſt gates fly open , the faireſt turrets ſloop to an Aſs loaden with glittering earth) as was once complained & may be ſtill of degenerated *Rome*. All things are ſold at *Rome*. But *Rome* ſhall never fall, nor beare her heavy judgment alone, ſo long as we have within us ſo much of *Rome*. And is there no need of reformation ? New errors are continually broacht, old hereſies raked out of their graves ; gain eſteemed Godlineſſes, & ſinceritie curious ſingularity, if not worſe : the eyes & heads of the Church which ſhould be cleer quick-ſighted, temperate , learned & labourious as their Predeceſſors in the

primitive Church were, are dul, heavy & clouded, with the foggie mist of Tobacco, strong wine & riotous feasting; bellies up to the throat, not able for lazines, wordlynes or love of sports, to studie or speak. Full tubs found not: much adoe to keep themselves waking, especiallie in the afternoon, no not on the Lords day. Pretty watchmen! readier to drink healths to destroy the body, than to prepare a potion to heal the soul. If Captains be such, what may we fear the souldiers are? & is there no need of reformation? but of this enough; bewail it; stray no further. Come home to our own Church; & here for matter of Doctrine in fundamentall points, *reformation* (to speak *more humano*) cannot be desired; comparing the doctrine of our Church with the doctrine of the primitive Church; & both with Scripture; nothing appears she holds with joynt consent, but what is consonant to the rule of the word, & the Church of Christ in her purestage: for which we should all be more thankfull than we are; but that there is great corruption in manners, defects in Discipline ecclesiasticall, contrarie to the primitive Church, & practice of the antient Fathers, which calls for reformation, it may be bewailed, *denied it cannot be.*

Excommunication, which in the *Primitive Church*, was never used, without knowledg & assent of the present Pastor, congregation or both (1 Cor. 5. 4.) & then allwayes for some weighty cause, a great sin against God, or manifest scandall to the Church, (all other means to reclaim presupposed), is now often exercised in triviall matters, without the knowledg of any it concernes. In the *Primitive Church*, the sentence of death was not more terrible than that of *excommunication*. Satan as some conceive had power to vex such persons, so censured, rest they could not, before reconciliation obtained; men now care not for it, the great abuse makes it little regarded. In the *Primitive Church*, Pastors of particular congregations, assisted with some principall members of that body, had authority to convent any, & in matters of lesser consequence to punish open offenders by suspending them from the *Lords Table*, & to decide differences among the people, committed to their charge.

In the *Primitive Church* we find particular congregations

had some liberty in chusing or refusing their own Pastors, none ordeined but in their presence; none thrust upon them unknown, as sent from others, without their free election, or approbation as appears out of *Cypr. Epist. 68. ad Hispan. Chrisost. hom. 3. in Act. Apost. August. Epist. 100. 120.* An Epistle written by the *Nicean Council*, recorded by *Socrates, lib. 1. c. 6.* In the election of *Erasmus* to succeed *Augustine*; he was proposed to the people; they giving their consent, he was confirmed; his successour, *Leo the first*, would not have such esteemed Bishops, or Presbyters, who want the assent of the people *Epist. 87.* & *Jacobus Pamelius* in his annotations upon *Cyprian*, proves this custome to have dured from the Apostles til *Charles the great*: that it was observed by the Apostles appears, *Acts. 6. 3, 5. & 14. 23.* *Constantius* the son of *Constantine* being the first I can read of, that ordeined *Arrian* Bishops & they Presbyters like themselves without knowledg or assent of those particular Churches, upon which they were after thrown.

In the Primitive Church, *Confirmation*, was only of perfect Catechists, examined & presented by their own Pastor, that they might be prayed for & so strengthen'd in their faith by the Bishop; & that their witnesses might be publickly freed from a charge, publickly assumed. In our dayes it is of infants, even hanging on the brest, & of very young ones, without knowledg, presentation or examination. By the primitive Canons one body could not hold two places at once, be conscribed, have title or interest in two Churches at one & the same time; In our time, by service to nobility degrees in the University, or ecclesiasticall dispensation, those who are unfit for one, may have many. *Ask for the old-way; Non fuit sic a principio.*

In the Primitive Church every congregation had a *Deacon with elders*, which were to take a particular veiw of the flock, accordingly to inform the Pastor that speedie remedy might be applied; These helpfull eyes are wanting: as also they had or were enjoyned to have a *Catechist*, one distinct from the Doctor, Pastor & reader, to instruct all the younger sort of persons, in the grounds of Christianitie, as well for practice as theorie; none were, now many are too old to be instru-

instructed: this profitable & painful exercise is almost buried with the rubbish of great titles, busling Ceremonies & outward pomp: the plumes of pride have carried men so high, that it's accounted too meane an office: Yet *Origen* as I find, was Catechist at *Alexandria*, chosen & appointed by *Demetrius*. *Optatus* at *Carthage*, appointed by *Cyprian*. *Augustine* writ a book of this subject. (*De Catech. rud.*) the Apostles presse & did practise it; no mean men for learning & place. Now time is mostly spent in searching for profit, hunting after pleasure, gaping for preferment; no content to leave climbing, even when there are no pins to catch hold on: a plaine discovery, men seek *great things* for themselves, shearing of the fleece, not saving of the flock. *God be mercifull unto us!*

And O thou son of man, whose seat is in the midst of the *seaven-golden-candlesticks*, who holdest thy stars in thy right hand; cause them to shine forth who are now muffled in the clouds; appoint thy chosen *Priests* according to their orders & courses of old, to minister before thee & duely to dresse & powre out the consecrated oyl into thy holy & ever-burning lamps: Let all be able to say, thou hast visited this land & hast not forgotten the utmost corners of the earth, in a time when men thought that thou wast gone up from us to the furthest end of the Heavens, & hadst left to doe marvellously among the sons of these last ages. Come forth out of thy royall chambers, O Prince of all the Kings of the earth put on the visible robes of thy imperiall Majesty. take up thy unlimited Scepter; now the voyce of thy Bride calls thee; thou great shepherd of the sheep, take care of thy little flock, give them Pastors after thine heart, by whose conduct they may walk comfortably to their Rest!

Primitive discipline was most bent against greatest offenders, hereticks, adulterers, drunkards, swearers, fals-accusers of the brethren, profaners of holy things, mockers of Godly men, & their exercise of religious duties; such as strayed on the left hand; that part of it which now remaines is much exercised against some harmles sheep, that desire in all things to conform their actions to Gods revealed will: if they err at all, it is on the right hand, & therefore deserve better usage than thy meet with. This I speak, not at all to maintain any
evill

124 *The old Religion: or a Guide*

evill in the best men ;but to shew, 1, that discipline in the hands of *strangers* may be & is often misplaced through malicious information, or hope of gain in earthly officers that live by the sins of the people. 2, that it should not with such eminent severitie be darted against them, whose designe is eminently to please the Lord God of heaven, & justly to displease none. Profane ungodly men are the proper objects of severe rebukes; they deserve most, but are most spared. For this the Lord will *make inquisition*; & woe to the offenders; who will not be able to stand in that day of tryall.

Fifthly & lastly, that the *Romane Church*, with all Papists, which fully profess her Doctrine as it is now established, go's farthest out of the *old-good-way*, of any companie under heaven that beare the name of Christians; & with them is least hope of salvation; for the *factious* part, I think my charity is not mistaken to say, there is none at all; she hath erred so long & grossly, that she is now conceited she cannot err more.

Q How doe you make this good? many learned doe say we have cause to beleve, that the Church of *Rome* is the true Church, as it is now constituted, *the old*, all other *new* religions.

A. It is not what men say, but what they prove: Let not custome nor words with multitude of voices, but weight of argument with truth prevail; listen not so much to what this or that man, or companie say, but what God saies, in his *word*, the true Christians rule, the travellers guide; then the position will appear, if with cleer eyes & impartiall affection, we consider these two things, *viz*,

First, that the *Roman Church*, with all her children, that know what religion they are of, & in what way they walk, doe oppose or reject wholly as they are delivered, or in part otherwise all the forenamed Doctrine, the summe of Christianity, expressly contain'd in Scripture, the works of the best antient Fathers & the most approved Councils for more than 600 years after Christs incarnation; taught & beleev'd as orthodox & Catholike. This appears from their own writers & from the *Tridentine Council*, the representative body of that Church. If particular instances be required, wherein comparatively they doe this, it is no difficulty to produce them.

them. And can *they* goe in the old-way or be of the true religion (except in name, Shew & profession only) which deny partly, overthrow by consequence the *old-good* faith & Doctrine? Let men be their own, Iudges.

Secondly, that the cheifest parts of their religion, wherein the reformed part of Christs-Church dissents, are new & late additions; a way of their invention; wherein Christ, his Apostles & the *primitivus* Church never went. Dangerous delusions they yeild unto, false Doctrines they maintain, which never any company of men with joynt consent yeilded unto; or maintained before; but have been added by men greedie of singular respect, riches & worldly honour, in severall ages. Once we were all one Church, one companie travelling through the fire of persecution & martyrdome, merrily towards heaven: afterwards more liberty & ease begat pride, *pride* luxurie, idlenes & idolatrie in the cheifest passengers, who should have kept in & guided the rest: thereupon those full-fed-Pastors wantonly strayed abroad from the true Church, not the true Church from them. Our desire is, to keep the *old-way*, the *old* rule; let them returne into it, we will be glad of their company. Hitherto they have troden a new-way, invented, & followed a new-rule: so that the cheifest points of faith & doctrine wherein they differ from the reformed part of the Church, are found & granted by most on each side, to be new additions: for particular instances take these.

CHAP. XLIX.

I. **B**egin with the *Masse*, that heterogeneal bodie, which cannot be defined: as sin is in respect of grace, so is the masse in respect of the holy supper of the Lord: like *Diana* of the *Ephesians*, it is the great Idol of that part of the Christian world, whereof, take it as now it is, a *propitiatorie sacrifice* for the living & the dead, with the appurtenances, there is no mention in Scripture, nor in any of the antient Fathers, except some Bishops of the *Roman See*, & assemblies of their own procuring, for the first ten *Centuries*. Whosoever shall write, say or think, that

126 *The old Religion: or a Guide*

that Christ, his Apostles (glorious Saints in heaven) yea, or the antient Primitive Fathers, did institute, say, or approve the *Romish* masse in the state wherein now it is, & to the end now used, doe slander the Lord Iesus, & abuse his Saints. Every false witnes shall be stoned to death. Let such look to it, who by their writings have deluded many poor souls; for amongst Papists themselves, those that know & dare speak what they have read, doe acknowledg the cheifest parts of their *masse & mass-book*, to be new, invented & augmented by severall succeeding Popes; whose names, year & additions are extant to be seen, what every Bishop added & when. Neither is it more new than dangerous & profane; every one that sayes or sees a mass must of necessitie be an idolater; he must adore that for a God, which is not God, & after a manner he never prescribed: he must profane the holy Supper of Christs own institution; he must make Saints Mediatours & intercessours; he must invoke the dead, worship images with *latria*; all which are mortall sins, robbing Christ of his glory & service. Besides that strange apparell, apish gestures & childish toyes (fit only to deceive the simple) which are & must be performed by the Actors in their Comical unbloodie-tragedie. This I speak not by experience, but relation of an antient *Spaniard* treating of this subject & bewailing the misery of his blinded countrymen. The *masse* then, the Popes high way is no part of the *old good-way*, but a new path troden by the *Beast* & such as adore his image.

2. They make & enjoyne men to beleieve seven Sacraments, which are properly Sacraments & of Christs institution. *Concil. Trident. sess. 7. can. 1.* Which is a new Doctrine, never known nor received in the Church for one thousand years after Christ; till the Schoolmen which followed *Peter Lombard*, began with earnestnes to teach it.

3. They teach, that the bread & wine in the Lords supper are transubstantiated & wholly changed into the naturall flesh & blood of Christ: (whether as mortall or glorified? *quare*) *Concil. Trident. Sess 3. Can. 1. & 4. Sub Ful 3.* Which is a new Doctrine never taught nor received by the *Primitive Church*. *Biel* grants it is not antient. *Bellarmino* saith five-hundred years old; which is no antiquitie. It began

to

to be questioned in the year 840. but concluded & defined as an article of faith long after in the *Lateran Concil. Can. 1.*

4. That the people are not to receive the cup, the bread only belongs to them. *Bel. lib. 4. de Eucharist. c. 20.* Which is a new Doctrine, unknown to the Christian world, for the space of twelve hundred years after Christ. *Cassander* acknowledgeth, for one thousand but *Vasquez* grants 1260. *Peter Lombard* shewes both were received in his time, who lived in the year of our Lord, 1250. It was first questioned (as I can find) in the *Lateran*, but was not fully determined till the Council of *Constance* in the year 1414. Opposed they are in this part of their new way, by evident Scripture, Christs own institution & the opinion of the best learned in every age.

5. That people may be present at & privatly say those prayers, which they understand not; in a language wholly unknown unto them. (*Concil. Trident. Sess. 6. Can. 9. de sacrific. missæ.*) Which is a new Doctrine, never received nor taught in the Primitive Church, for at least, eight hundred years after Christ.

CHAP. L.

6. **S**ixthly, that inherent justice, the righteousness of works, is the formal cause of justification in Gods sight; (*Concil. Trident. Sess. 6. Can. 9. 11. 14*) excluding the righteousness of faith, the imputed justice of Christ; apprehended, applied & by faith made ours as inherent; yet not so much for that being in us, as for our being in Christ, which is indeed the true cause of our justification. This is a new Doctrine, plainly against Scripture & the testimonies of many Fathers as aforesaid: never so determined in the Church nor made an article of faith, before the *Trent* Council, as some of their own acknowledg. Neither was this distinction & manner of speaking of this high point of justification ever used or received by our Ancestors, for one thousand four hundred years after Christ.

7. They teach now that good works are not only necessary, (which is true) but that they merit grace of congruities before justification & eternall life deservedly after. (*Bel lib. 9.*

128 *The old Religion : or a Guide*

de just.). Which is a new Doctrine never taught nor received in the Church for one thousand years after Christ; but broacht by the late curious school-*Divines* (if *they* may be so called, whose works favour more of Philosophie than Divinitie) & now maintained for the greater benefit of Churchmen. Yet some of the wiser sort, *Bernard & Bellarmine* by name, think it the safest course to relinquish our own merits, still be doing good works & rely upon the mercy of God in Jesus Christ.

8. That some sins are in their own nature venial (*Bel. lib. 1. de a miss. gra. c. 2.*) as done not against but beside the law, binding over the actor to some temporall not eternal punishment. A new Doctrine, directly against Scripture, wholly unknown to the Primitive Fathers, never mentioned so far as I have seen, in any of their works, nor received in the Church till about seven or eight hundred years after Christ.

9. That *images* ought to be set up in Churches & worshipt with the same worship, due to the persons represented by them. (*Bel. lib. 2. de imagin. Sanct. c. 22. 32. 35.*). Which is a new Doctrine, never taught by any that I remember before *Aquinas*. Images I find have been much abused both by Gentiles & Jewes; used they were by Christians historically & in private houses about the year 380. after Christ; publicly & in Churches in the year 400 with great opposition; but that they should be worshipt privatly & publicly, was never received till the year 788 after Christ, in the second *Nicean Synod*. Condemned & forbidden by others of more worth & greater authority, both before & after. As for *Pilgrimages*, & running from one part of the world to another to worship relicks & images of Saints (now made a part of the *old religion* & meritorious, meethink reasonable men should be ashamed so grossly to gul the world) was spoken of about 300 or 320 years after Christ, never fully practised till 600. So long can the envious man be content his tares shoul lye hid, so he may be sure to reap his harvest in the end.

10. They hold it not only lawful but pious & profitable to pray unto Sants. (*Bel. lib. 1. de sanct. beat. c. 19.*): Which is a new Doctrine, sometimes questioned doubtfully whether

such

such a thing might be done, never taught in the Church for four hundred yeares together, & then only practised as the private devotion & will-Worship of some, never publickly till five or six hundred years after Christ: therefore it is, that we can neither read command or example for it in the Canonickall Scripture, nor genuine works of the Fathers. So the Canonizing of Saints; a thing any one may obtain for money, (no poor Saints in their Kalendar) & yet burn in hel, was never used in the Primitive Church, nor in the Roman Church 880 years after Christ. So new are their gilded toys, admired by many silly men & women.

C H A P. LI.

11. **T**hey teach & maintain a place of *Purgatory*, where men & women dying in venial sins, or mortall unsatisfied for, suffer temporall punishment after death. (*Concil. Trident. Sess. 6. Can. 30. inter Can. de just. ficat.*) Which is a new Doctrine, never received in the Church nor beleaved, till seven hundred years after Christ or thereabouts. *Origen* indeed speaks of a purgatorie, but proves it to be here on earth, before death. *Augustine* sometimes doubtfully mentions it, as a thing that might be, not as a certain truth; which that mirror of his time would never have done, had it been evident in Scripture, or a generally-received Doctrine in or before his time; which certainly was not. Most of the Fathers before him, holding a sequestration of souls, departed, either in low Cavernes & infernal holes, or in secret Celestiall receptacles, there to remain till the day of judgment. Again, the Fathers take away the very ground whereon Papists build Purgatorie; viz satisfaction for sin by temporall punishment after the remission of the fault; the difference between veniall & mortall sins, as it is by them made (*test. Bel. lib. de purg. c. 2.*). Whosoever denies these two, puts out the fire of purgatorie; but the Church did generally deny both, as hath been proved for eleven hundred years after Christ; *Ergo* this point is no part of *the-old-way*.

12. They teach & maintain Papal Bulls & indulgences, whereby they say some Bishops have power to absolve from

130 *The old Religion, or a Guide*

all temporall punishment (*Bel de indulg*), by exchanging the merits of Saints for gold, & applying them to, by hanging them in a box at the buyers girdle; O profound device! I often much admire the sleight building of this *Babylonish* tower, which so far off, makes so fair a shew. This stone may overturne the former, these Bulls bellow the fire out: if men had once money enough & would so bestow it, or if any Pope had charity enough, generally to dispence with & absolve men from all temporall punishment, what then would become of Purgatorie? therefore the *Lateran* Council (*Can. 62*) foreseeing this, wisely puts in a caveat of moderation to be used in giving *Papal* or *paper* pardons, lest their successors should want work. This is a new Doctrine hanging on the same string with the former; later in time, not known amongst the antient Fathers, nor received in the Church, till well nigh twelve hundred years after Christ. *Bellarmino* acknowledgeth this, by his silent passing over all the fathers, as finding these pardons in none; wherein he deserves to be commended; had he done so in the matter of purgatorie, it would have yielded him more credit & comfort. *Durand* saith plainly, they are not to be found in Scripture, nor in the writings of the antient Doctors. *Gratian* & *Peter Lumbard* who writ for the *Roman* Church, about six hundred years agoe, mention them not: this then is a new path whereby the Clergie are greatly enricht, the poor people grossly abused & no part of the *old-good-way*.

13. They hold it not only lawfull, but necessary to pray for the dead (*Bellar. lib. 2. de purgat. Can. 15*), not for any in heaven or hel, but for those only in Purgatorie. Where it is, who goes thither, how long they shall continue there, is unknown. Yet they in Purgatorie must be prayed for; & no longer but during their abode there: How independent are these points, if not ridiculous? This is one of the most antient errors in the Church of *Rome*: yet new it may well be called, because not extant in Scripture as *Tertullian* grants; nor mentioned among Christians till 200 years after Christ, & then first of all but conjecturally by *Tertullian*, as I remember; after increased dayly, as any *by-path* will, when it is begun, were it as broad and dangerous as the way to hell: but to pray for the

the dead, as Papists doe, was never so taught nor practised in the Primitive Church: this then is a new path no part of the old good-way.

14. They teach an absolute necessitie of private Confession, of all sins, with their circumstances to a Priest once a year (*Concil. Trident. Sess. 4. Can. 5. 6. 8*) & that by vertue of the law of God, under pain of no remission & consequently damnation. This is a new Doctrine of the *Roman* Church; new I say, not for confession it self, for that was allwayes practised, & it were well if men & women were perswaded of their sin in their neglect of it; but for the Popish mode therein, was never received in the Church till about twelve hundred year after Christ, nor is received in the Greek Church to this day. *Gratian* proposed it. *Lumbard* approved, & the *Lateran* Council concluded, Publick confession to the whole congregation with some Kind of Pennance, was a very famous part of Primitive-Ecclesiasticall Discipline, but Private was allwayes voluntarie; which some did to ease & unburden themselves of secret sins, in the trust of a faithfull & able friend, especially to Christs Ministers; others did it wantonly to load themselves more with sin, that they might more freely commit folly, fornication & more, though pretending Devotion. No good duty can long continue unabused; therefore was this private voluntarie confession forbidden, by the antient Fathers, about the year 396; because a Deacon was found false with a noble woman, under pretence of confession. Conclude then, as some of the *Romanists* have done (*Scotus, Panormitan, Rhena; Cajetan.*), it is no antient, Divine, but a new constitution.

15. They teach a necessitie of *not all continencie* & single life in the Presbyterie. (*Bel. lib. 1. de Cler. cap. 18. 19.*) A new Doctrine against Scripture; never mentioned in the Fathers, nor decreed in any approved Council, till at least 380 years after Christ: it was then first decreed by *Syriscus*, confirmed by *Innocent* the first, but never fully executed till the time of *Hildebrand* Anno 1074. as *Sigebert* in his Cronicle records; who on his death-bed bewayled nothing more than the execution of that decree, acknowledging he was drawn thereunto by the Devil, & that he had thereby sin'd against God,

132 *The old Religion: or a Guide*

St. Peter & the whole Church. I find amongst the antients, this virginal continencie much commended, desired & perswaded unto, but never enjoined. Certainly where the gift is, it is to be cherished & may be admired as *Augustine* did *Ambrose*, which the Father could not have done, had it then been ordinarie. Chastitie is an excellent vertue; we have vowed it, in baptisme, virginal, matrimoniall, viduall, as the severall states succeed, but, vowed continencie, annexed necessarily to sacred orders, is a new invention of men, without any warrant from Scripture, Christ or the Primitive Church. This Path is no part of the *old-good-way*.

CHAP. LII.

15. **T**hey teach & practice *extreme unction*, (*Concil. Trid. Sess. 14. Can. 1.*) Directly contrarie to the Doctrine & practice of the Apostles & Primitive Fathers, (as they enjoyn satisfaction after absolution which the Primitive Church allwayes set before) who used it only while the gift of healing continued in the Church; in the beginning of a sicknes to heal & recover the diseased as well for body as soul: Papists now use it, when the miraculous gift of healing is ceased by the confession of all; & at the end of a disease, not as a *sanative medicine*, but at a *potio preparativa* for another world; which is a new path & no part of the *good-old-way*.

17. They hold & maintain, that the blessed Virgin was conceived & born without *Originall sin*; *Bellarmino* indeed (*Lib. 4. de amiss. gr. c. 16.*) something mitigates this error, by a distinction, saying it is not determined as a point of faith, in their Church; neither needs it, except they will coyn more articles of faith, as they have done many. That this is a new Doctrine in the Church, I think none will deny; never taught nor received in the Church for eleven hundred & fiftie years after Christ, till what *Scotus* doubtfully vented, the *Franciscans* greedily beleaved.

18. They teach & maintain, that the Church of *Rome* is the universall Catholike Church, the mother Church of the Christian world, out of which there can be no salvation.

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A new Doctrine as erroneous as pernicious; never taught by any of the antient Fathers nor generall Councils, in the world, as a learned Bishop hath truly & profitably in his speciall Treatise of the *grand-impofure*, proved;

19. Concerning the great Bishop of their Church, they have broacht many & new Doctrines: 1, that he is *universal*, a Catholikesheepheard, visible head of the militant part of the Catholike Church, *Bell. de Rom. Pontif. lib. 5.*) A position unknown in the Church for 600 years after Christ & more: a title condemned by one Bishop of their own See as *Antichristian* (*test. Sigeb. Cron. in A. D. 607.*). yet sought for by his successours & obtain'd from the Emperour. 2. That he hath & ought to have indirectly, *Temporall Dominion* as a Prince. 3 That he is *infallible* in his judgment & Episcopall determinations; that his authority is above generall Councils, that he may make new laws, articles of faith at his pleasure, to bind Conscience, Gods propertie: that he can & may dispence with all Canons, decrees, & laws of God, nature & men. *Blasphemous* conceits, never taught nor beleevd for 1400 or 1500 years after Christ, till the flattering Canonists & self-deceiving Schoolmen, strove ambitiously among themselves, who should most adorn their Idol; not sensible in the mean time, how thereby they laboured to prove & proclaim him Anti-Christ. 4. That he hath power to depose Kings, & dispose of their Crownes to his favourites. A new & strang Doctrine, never taught by any antient Father that I have met with, nor in any Church for 500 years after Christ: first practis'd as I read, by *Hildebrand*, but establisht after by *Innocent* the third, in the *Lateran* Council. These with many more, made new articles of faith, are all new paths, no part of *the good-old-way*.

20. They beleeve & teach their Church to be in power, authority & dignitie, above the *Scripture*: so that Scripture must not be the sole rule to the Church, but the Church to the *Scripture*. A new Doctrine never taught by the antient Fathers, but allwayes the contrary, as hath been formerly proved. These few steps are out of *the old-way*.

CHAP. LIII.

NOt to enlarge farther, by this it will appear to any impartial reader, that Papists in those points of faith & Doctrine (as for their gross corruption in manners & discipline, the abuse of Votaries & auricular confession; their Idolatrie, adulterie & perjurie, which they teach, allow & practice, with distinctions & dispensations of which their own writers often complain; I have not once toucht) wherein they dissent from the Reformed part of Christs Church, doe go a new way by themselves, never troden by any companie before, Let none then that would find rest for their souls, be sure of heaven after death, follow them either for custome or companie. A Church they cannot be called saving only *n name*; Protest against her erroneous novelties, hate her prevarication. Call not fowr, *sweet*; new, *old*; partake not of her sins, lest ye partake of her punishment. Give not ear to her enchantments, tremble at the slavish Anti-Christian yoke: be not deluded with vain toys. Nothing can be so delightfull to the eye of flesh, as Christs truth is & will be to the heart of a regenerate man. Harken to him calling with a shrill voyce as from heaven, desiring your safety, *Consider your wayes*, ask for *the old-way*, which is *the good-way*, & walk in it.

III. DOCT.

Thus the *Directions* being laid down, I pass to a third Conclusion, *viz.*

That when men have once found the good-old-way, or being out doe hear of it amongst many others, they are bound to walk in it; leaving all companies, excuses & pretences. To this purpose the Scripture is full of testimonies. *Cant.* 6. 13. *Return, return, O shulamite, return, &c.* *Jer.* 3. 7. 12. 22. *c.* 4. 1. *Hos.* 14. 1. *Deut.* 30. 2, 3. *1 Sam.* 7. 3. *Mich.* 6. 8. *Ephes.* 4. 17. *2 Joh.* 6.

The reason is, if men continue in a *false new-way*, they shall never find rest. He that is once out, may not think to find his way again, except upon warning he return; as in *Manasses*, *Zacheus*, *Saul*, *Augustine*. Continuance in their way had damn'd them, returning saved them.

To

To amplifie shis point a little, for the benefit & help of the most ignorant; Let us see, what course a soul desirous to be saved, must take.

First, some things must be avoided, as, 1, walking in our own wayes; *Acts* 14. 26. Wayes either of our own invention, or followed by imitation of others, our Fathers & Predecessours, saying, of that or this we will be, because our forefathers were of it. A resolution as common as dangerous: & the very argument which *Symmachus* used, when he entreated the Emperour, not to bring in the Christian religion. We shall not determine concerning them that are gone before us; but this we assert, that God expecteth from us according to our meanes & better knowledg. Blind imitation will never prove an argument to advance our salvation. No men on earth, how dear or renowned soever, are to be followed, but with respect to Christ. *1 Cor.* 11. 1. *Phil.* 3. 16, 17, 18. All light in things mortall hath its shadow; those Saints that have been as the greatest stars, have left behind them their twinklings & ecclipses. Men are men & therefore not perfect Copies to be written after. 2. Walking after the flesh, according to the desire & liking thereof (*Rom.* 8. 1. *2 Pet.* 2. 10. *Ephes.* 2. 3.) pleasing our selves in satisfying our own corrupt humours; as Christ pleased not himself in his *Walk*, otherwise than might stand with Gods pleasure, so neither may we, as *Brutus & Cassius*, be wedded to our own wills & corrupt lusts. We must not walk as the *Gentiles* walk, *Ephes.* 4. 17. *inordinately*, *2 Thess.* 3. 6. *in wantonnes*, *1 Pet.* 4. 3. *in darknes*, *1 Joh.* 1. 6. as we walked in times past running, into every *by-path*, even as youthfull folly led, without any respect to God or Godlines. As the body is deprived of sense & motion by the corporall palsie, which obstructs the nerves, so the spirit of man oppressed by sensualitie will be wholly dead without any sense of religion, or any motion to works which concern salvation. 3. Walking meerly for company, to pleas men or answer the time. This is forbidden as dangerous, *Gal.* 1. 10. *Doe I seek to pleas men? Exod.* 23. 2. A man may be soon far out, if he more respect the company than his way. *Per viam publicam ne ingredere*, was one of *Pythagoras* his precepts, we must not doe as the most doe, lest we be

undone for ever. To live according to the course of the world, is to be acted by the Devil.

Secondly, other things must be practised; as 1, a *speedy returning* to walk with God in his way. God will not turn to us, we must turn to him. Those strings that are out of tune, are brought to them in tune; so it is we that must change & alter, not God. *Nehem.* 5. 9. *Psal.* 119. 9. *Isa.* 2. 3. *Rom.* 8. 14. *Gal.* 5. 16. 2, a *behaviour worthy* the vocation whereunto we are called. *Ephes.* 4. 1. *Philip.* 1. 27. (1) to walk *honestly as in the day*, *Rom.* 13. 13. as the children of light, *Ephes.* 5. 8. 15. *wisely.* *Colos.* 4. 5. *in Love*, *Ephes.* 5. 8 as in the Lords companie, *Colos.* 1. 10. *In the truth*, 3 *Joh.* 3. affecting, professing & practising it, both in publick & private, eschewing all known sin, & shewing respect to all Gods commandements. Such shall receive a *blessing from the Lord, & righteousness from the God of their salvation.* *Psal.* 24. 5.

CHAP. LIV.

MY advise to such as are resolved to walk in this *old-good-way* is,

First, begin to walk early in the morning loyter not in the *Inn*, mispend not precious hours, it is a great journey. *Eccles.* 12. 1. Happy was *Timothy* who knew the Scripture from a child, & espoused grace in his youth. 2 *Tim.* 3. 15. It is an heaven to set out toward heaven betimes. The finest travelling is in the *morning*. Then is the best gathering of *Manna*. O you tender plants spend not your youthfull lives in following youthfull lusts. Let not the most spangling jewels of your years be hung as Pendants in the Devils ears. Your naturallists tell us, that the most Orient Pearls, are generated of the morning dew: & we know that in distilling of waters, the first that is drawn is fullest of spirits; God loves the rare ripe fruits, but cares not for *Loyterers*; they'l never make good travellers.

¶ *Secondly*, take heed continually to the *rule*; Let this be a Mercuriall statue pointing to your way. *Gal.* 6. 16. This will not only shew us where we should go, as in a map, but goe as
it

it were before us as a sure guid. 2 Cor. 12, 18. *Walked we not in the same spirit? Walked we not in the same steps?* Paul, Titus, Fathers, holy men & Martyrs in every age, walked in the same spirit, by the same rule, the written word of God. *Isa. 8 20. Prov. 2. 20 Walk in the way of good men &c.* Eye the examples of the best already gone before, but still with reference to Christ & his word. *Prov. 4 26, 27.* We way not enter into, nor follow any new way, which may be commended tous as nearer or better, except the *rule* permit. If Mariners have not an eye to the Card & Compass, but will strike over the next way, they are sure of nothing but meeting with rocks & ruin. If masons & Carpenters look not to their line, they cannot but make a tottering & deformed building: So spirituall builders, sea-faring men & travellers, through this dangerous world, if they neglect to look unto the rule, they'l certainly goe astray & make shipwrack of faith & a good Conscience. Our Ancestors sayled without Card or Compass & did well, the Lord helped them other-ways, till better light was revealed. Shall Mariners of our age neglect the excellent art of navigation & adventure without any, because their Ancestors did so? such boldnes would be judged folly. Many of our Ancestors travelled towards heaven without that knowledge of the rule we have now, & might doe well enough God supplying their necessarie-ordinarie wants with extraordinarie helps; should we, having the rule neglect it? God forbid; this were the greatest folly in the world.

Thirdly, ask often of those you meet, (what should we mind more than our way to heaven? he that doubts & asketh often, cannot go far out of the way. Yet beware of whom you ask, also. There are *seducers* in the world, that will speak fair to deceive; the Devil frequently changing himself into an *Angel of Light*, sophisticating his wares, dying vice with vertues colours, suggesting under specious shews such notions, of which we may say, as *Ostander* of the *German Interim*, they have by many degrees more poison than wholesome nourishment; they will say you are out of the way, only to draw you out of the way, because they want company, or would have more. Ask of God by fervent prayer, by

138 *The old Religion: or a Guide*

reading & hearing his word preparedly, conferring with honest-learned men, experienced in the way. When you ask bring the answer to the rule, as those noble *Bereans* did, *Acts* 17. 11. if it be crooked & dissent, reject them & their Counsel; if it agree, receive it gladly without respect of persons.

Fourthly, take heed of *Loytering* & rashnes; two great faults in travellers. *Loytering*; to which you may be tempted 1, by the enticement of wicked men, idle company. *Prov.* 1. 14, 15. Sinners will be enticing. *cap.* 2. 12, 13. *cap.* 4. 14, 15. Which heap of words cannot be without Emphasis, & serve to quicken our care: & no more than need, entirenes with wicked men being one of the strongest chains of hell, & will bind to a participation both of sin & punishment. Be not therefore *unequally yoked*. 2. By delight in game, & foolish pastimes as they are sinfully called; carding, dicing, Alehouse & Tavern haunting; he that is over long or often in them, will make a bad traveller, lose his companie, his journey, if not his way. To a Drunkard, the sea seems Land, & the Land sea; he'll call for a Boat when he should walk on the street, as the story goes of one who seeing the moon shine bright in the streets before him, supposed he had been on the rivers side: such quick-sighted passengers are all our glittering Ale-Kinghts, whose foreheads & noses shine with burning Rubies, emblemes of their profession, so that they cannot discern between day & night. Beware of these with many others, which may cause a needles stay.

Again, beware to avoyd *rashnes*; whereunto you may be drawn by ignorant & indiscreet zeal; run not over-hastily at first, lest being presently out of breath, you faint & so quit the progress of your intended journey. As sloath seldome bringeth actions to birth, so rashnes maketh them alwayes abortive ere well performed. Begin as you hope by Gods blessing to continue. Walk on moderately, yet with a guided & well govern'd zeal, as minding heaven your home, above any thing in the world beside.

Fifthly, Goe in order; give honour one to another in going one before another. Servants must know their offices & stick

& stick to their severall tasks; souldiers must keep their ranks & observe their postures; so must Christians; otherwise they'll hurt, not help their fellows. This is the Apostolicall rule, *Rom. 12. 6, 7, 8. Doe your owne busines, &c.* Let every one wait on that which is proper to him. There is celestiaall harmony when every one moveth in his owne sphere. They are truly sick even in health, who interpose out of curiosity, to know, to doe & sollicite the busines of others. It is sufficient (said the Emperour *Antoninus*) that every one in his life, doe that well which belongs to his calling. The sun doth not the office of the rain, nor the rain that of the Sun. It was the peoples acclamation to the Emperour *Anastatius*, on his Coronation day, *Sicut vixisti, ita etiam impera*; (1) as thou hast liv'd, so reign His private converse was so commendable, & they conjectured aright, that his graces, if sound, would shine the brighter in an high place. Such is the man indeed, as he is in his particular relation: & I know not which is the most dangerous to societie, either defectiveness in members for that which is required, or intrusion & busy-medling with what is besides them. The Less busines the more satisfaction. Stars that have least circuit are neereest the Pole; & men that are least perplexed with busines, are commonly neereest to God.

To which may be added, the advice of respect to others in your progress. Know your owne, strive not for place. First nobility *native*, then *Dative*, in Magistrats, Counsellors of state. The first & greatest Counsellour is for the soul, a faithfull Minister: Which apprehension caused *Ambrose*, commanded by the Emperour to drink to the best man at the Table, to give the Cup to his *Deacon*. The next is, for the body, a skilful Physitian. The last is for goods, an *honest* lawyer. This I mention only to shew what callings deserve, best; & declare my willingnes that all now living might goe before, so I may follow them to heaven.

Sixthly, walk in love & peace, *fall not out by the way*. Quarrels among faithfull travellers, are as Comets among stars, they are passions malign & pernicious which ever brood some egg of the Serpent, out of which it produceth eminent disasters.

sters. They must needs hinder you in your travell, avoid them: Remember what *Abraham* said to *Lot*. *Gen. 13. 8. Let there be no strife, I pray thee, between me & thee, for we are bre:bren; and Joseph* to his brethren; *Gen. 45. 24. See ye fall not out by the way.* Peaceable Christians are the best, certainly the most prosperous travellers.

Seventhly, be constant in walking; (1) in professing the truth of Christ & living a Godly, holy life, as well in times of persecution as of peace. Remember *Lots Wife*, *Gen. 19. 26.* read also *Math. 10. 22. Gal. 6. 9. Revel. 6. 10.* Better yee had never entred upon this *walk*, than to enter & not hold on in the practice of it. Be constant in paying solemne vowes unto God made in baptisme, danger, sicknes, or when els soever, *Eccles. 5. 2. 4. 5.* In performing promises to men, who are your fellow travellers. *Psal. 15. 4.* els. you give just occasion of offence & dissention, to be noted by them, for shallow, false-hearted-fawning-flatterers, promising any thing, performing nothing. It was a proverb in *Henry* the sixths dayes, *A promiss breaker never escapeth unpunished.*

Eighthly, walk cheerfully: Let the joy of the Lord supple the joynts of your hearts. Drive not heavily, as the chariots of *Pharaoh* did in the red sea. Let not your example give occasion to the world to think you serve a bad master; & that your pains will not be recompenced. O ye noble & illustrious souls, who beare the character of the living God; let men see you are bound with no other cords to his Altar, but with the soft & silken knots of affection. Cheerfulnes puts a gloss & lustre upon Religion, & makes it amiable in the eyes of strangers to it. Confute by your practice that destructive conceit, which the devil hath infused into the hearts of his Vassals, against the wayes of Godlines, that they eclips all their joy, bereave them of their pleasures, & cause those that walk therein to goe mournfully all the day, to drench their lives with salt tears & to dive into the bottom of sadnes of which their Jovial & generous spirits are impatient. Let such know, that you meet with that in your walk to Eternall Rest, which sugareth all your tears, seasoneth all the acerbities may overtake Travellers, & dissolveth all their sharpnes. Con-

vince

vince them of those inexplicable contentments your way is furnished & adorned with. Your cheerfull conversation may happily prove an effectuall & inviting mean of their conversion, to walk with you. *Let your light shine before men* with enduring lustre. Conquest only will wear the spoils of a glorious eternitie. To set forward & to recoyl, is to slight, not to get heaven. Christ is the *Omega* as well as the *Alpha*, & so is Christianity too. The arrows which shoot home hit the mark. The sun doth not only rise in the morning, but goes off with flying beams in the evening. Hold on in your way; you'll never repent of your walking with God, when you come to dye. The Lord, even God our father, so establish you, that you may *so walk, & so run that you may obtain.*

Lastly, remember dayly to beg the Lords assistance & guidance, as *Cant. 1. 7. Psal. 25. 12. & 119 33.* As *Abrahams* servant did (a good pattern for all servants going about their masters affairs) *Gen. 24. 12.* And as *Jacob* after did, *Gen. 28. 20.* The vine is fruitfull so long as it hath a pole or some outward strength to cleave to, but without such help, it would be soon trodden under feet, & come to nothing. Thus is it with man, who hath not in himself to direct his steps. They that would maintain their walking effectually, must crave assistance from & acknowledge God in all their wayes & lean not to their own understanding. If you trust your own legs, you fall. Use your legs but trust to his arm, & then you are safe. *Without me, ye can doe nothing;* saith Christ to his Disciples. The best ship, though never so well built, would be in a calm, without the gale of his spirit: the best fire would soon goe out, did he not blow it. The wheels of a watch will all lie still & move not, if the spring be taken off; & if the Lord exert not his influence, we shall act nothing in our way. All our travell will be just nothing without his favour. A little blast of wind is better worth than an hundred stroaks of Oares: O they that imbarke with Jesus, shall find all to fall out right; they may pass to the Indies in a basket when other shall miscarry in the best furnisht ship. Then beg Gods presence & assistance.

142 *The old Religion : or a Guide*

Except you take this course, follow the *old* truth, *peace & holiness*, you can never see God reconciled in Christ. *Heb.* 12.

14. Any Religion, any way, every faith will not bring you to heaven: but if leaving all false deceitfull wayes, you speedily turn to walk in *this old good-way*, so bounded & described, as hath been seen. I doubt not to assure, in the name of the Lord, you shall find rest for your souls.

C H A P. LV.

WHence ariseth necessarily the fourth conclusion or Doctrine for instruction, *viz*,

That the rest of the soul after death, is the certain reward of walking thus in the good old-way, during life.

By this I would quicken you in your walk. So saith the Scripture. *Math.* 11. 28. *Heb.* 4. 9, 10, 11. *Revel.* 2. 10. *Revel.* 14. 13. *Rom.* 14. 1.

What this rest is, eye hath not seen, ear hath not heard, tongue cannot expresse nor heart of man conceive. Expect not here my description of it: as it is above our experience, so it surpasseth our imagination: only this we know, being once attained, there shall be no sin to grieve. (that sore shall be fully cured) no pain to oppress, nor death to affright: the pricking thorn shall be turned into a precious gem; no temptation shall be there endured: the glorified soul shall be like that *Aegyptian* Pyramid, which perpendicularly reflected on by the Sun, casteth no shadow: our God shall wipe away all tears from eyes & all fear from hearts; it is honour, glory, immortalie & fulnes of joy in the vision of the blessed Trinity; which is a sight like a knot of diamonds sparkling with all variety of glory, & imparting it to the creature, whereby it comes to shine as the Sun in the firmament of heaven. Therefore it is often mentioned in Scripture,

First, that rest is the work, promise & gift of God to his people walking in his wayes, *Exod.* 20. 10, 11. The Sabbath day is a type thereof; part we have here, to sweeten our tears, season our acerbities, & dissolve their sharpnes; consummated in the other world, when the Curtain of the great Tabernacle

bernacle shall be drawn , & all faithfull travellers in this vale of tears , shall see God face to face. And so was earthly *Canaan* , *Iosh.* 1. 13. See, *1 Kings.* 5. 4. *1 Cron.* 23. 25. *Jer.* 50. 34. *Math.* 11. 29.

Secondly, that the wicked have no rest , neither in possession here , or expectation hereafter , *Isa.* 48. 22. *Revel.* 14. 11.

Thirdly, that though rest be a jewell very desireable here on earth , yet no enjoying of it here : though the beatificall vision hath blown up some sparks of triumph in the hearts of Gods people in this life , yet in heaven is the perfect enjoyment of this rest. Let them walk home , (here they are strangers) & they shall find it. The world unto Gods people is like a harsh , unquiet Inn , where they stay without much comfort or content, for a night or two & away, as obediently hearkning to the voice of God , *Arise ye, depart, this is not your rest.* *Mich.* 2. 10. *Heb.* 13. 14. As *Noahs* wandring dove was sent out of the *Ark* into the world , but the restless waters would not suffer her once to set her foot on the ground , no rest found , till she return'd to the *Ark* : so is the poor soul sent from God into the body , tost with contrarie carnall passions , troubled with varietie of opinions , tempted to sin by her own companion the body , so that she can find no rest , till she returne to the hand that sent her forth. To which unquiet guest , a good man may say with *David* , *Return unto thy rest O my soul* , here is none to be had ; as the *Hurt* panteth for the rivers brooks , so longeth my soul after thee , O God ! O when shall I come & appear before God ! Here is nothing but griefs of mind , diseases of body , discontents & troubles of both , from friends , neighbours , Domesticks , by reason of a daily increase of sin : & what is the whole world but a true dream , which hath only the disturbances , but never the true rest of sleep, a toyl of burdensome & ever relapsing actions; where for one Rose a man meets with a thousand thorns , for an ounce of hony , a tun of gall , for apparent good , reall evill ! Yet be not discouraged or over-much dismayed ; Let not the lowring skie , foulness of the way , if it be the right , nor barking currs , hinder , or drive you out of it, lift up your eyes to heaven your resting place , (O how clear will the Sun of righteousness

ousnes shine, when all those dark clouds are blown over !)
 serve God in Spirit & in truth , walk forwards in *the old-good-
 way* , grow in grace , & you shall find such perfect endles rest ,
 as nothingshall annoy or deprive you of: it is *rest* inaccessible
 of sorrow , in which is all good with an eternall banish-
 ment of evill , youth waxeth not old , life hath no limits ,
 beauties decay not , love knoweth not what it is to be cold ,
 nor health to impair. Though it may be , you have gone
 long & much astray , despair not of recovering your way
 again. Go no further out , return , obey your *Guid* , that
 seeks not yours but you : & then know , the Lord hath spo-
 ken , it shall come to pass , you shall *find rest* to your souls.
 Remember still , this promise is made to none , but to travel-
 lers in *the old-good-way*.

Please to pass with me , to make a little use of the former
 directions & I have done.

C H A P. LVI.

I. U S E.

WE *First* , here easily see matter of instruction to all the
 members of the militant Church , travelling towards
 heaven ; & that especially in two thing , First , seeing
 there have been & are so many opinions amongst men such
 diversitie of wayes , some going straight forwards , others
 turning to the right or left hand , nay some returning directly
 creeping (which the Crab) backwards , All crying , *this is
 the old-way* ; it behoves them , as they fear God & desire hea-
 ven to make a stand , diligently to search & enquire amongst
 all pretended wayes , which is *the good-way* indeed. If you err
 in your choice , you make shipwrack before you weigh an-
 chor. Beleeve not such as say , it is sufficient to follow others
 without any search or tryall our selves. *Hierom* sharply takes
 up the *Luciferians* for this conceit , „ What simplicitie is that to
 „ be wholly ignorant of what we beleeve ? those you propose
 „ to follow , may goe to heaven , when you wanting ground ,
 „ may be blown back again with a temptation or small
 „ persecution. Pin not your salvation on any mans sleeve ,
 be-

because you know not whither he will carry it. Yet make a nose-gay of flowers, out of the lives of the Saints to take from it odour & imitation. Follow *Paul* so far as he follows Christ. Every one must answer for himself, every one therefore should be assured of his own. It may fall out in stormy weather we may loose or not see our companie. Beleeve not them that say, it is a signe of incredulitie, of a factious turbulent spirit to be earnest, to enquire much & often of the way. Gods dearest Saints have done it & taught it necessarie; as *Ambrose & Bernard* both, upon those words of the blessed Virgin to the Angel, *Luke* 1. 34. declare. Beleeve not such as would seduce you, urging a blind rule (*secret traditions*) you must not see or know. There are many false Prophets in the world, who aim more at their own ends than publick good, pretending custome, names, titles, multitude, succession &c. What are all these without truth? Beleeve them that speak according to the rule made by Christ, followed by sincere *Christians* in every age, who are set before your eyes as so many golden statues, not only for your observation in passing by, but to illustrate your manners & adorn your profession with the raies of their glory. Secondly, this teaches us; that having once found *the old-good-way*, we ought to walk in it; profess the truth, & by practice of holy duties, grow in grace. If a man intending a journey, have the way shewed him by such directions that he cannot miss, yet if he goe not in it, he can never get to his journey's end. If a man know the way to heaven both for faith & practice, & walk it not, he shall never find rest to his soul. No excuse will serve; to say our neighbours perswaded us, our teachers deluded us, our flesh & blood hindred us; all must be forsaken for the truths sake. *Hierons* resolution was excellent, agreeing with the speeches of our blessed Saviour. *Math.* 19. 29. That if father & mother, wife & children, with all his friends should hang about him, to keep him from his journey, he would shake them all off, that he might goe to Christ. To which might be added the relation of that famous *Italian* Marquess *Galeacius Caraccioli*; but for brevities sake I refer the reader to *Mr. Clarks* marrow of Ecclesiasticall history, for the fuller relation of it.

146 *The old Religion: or a Guide*

It is not enough to be *in the way*, *in the true Church*, as too many are securely conceited; but we must be *of the true Church*, *walkers in the good-old-way*, practitioners of piety; the flint strikes the steel in vain that propagates no sparks: we had as good suffer the devil put out our eyes that we should not *see the truth*, as let him cut off our legs, that we should not *walk in the truth*. No safety without it. Glass will not present the figure objected if it be not leaded, whatsoever you may have either of talents or lustre, will have no subsistence before God, if you put not to all your endeavour. Deal plainly; if you mean not to *walk*, never ask for the way; if you ask, the former directions will plainly tell you, which hath been esteemed of old & is at this day taken to be the *old-good-way* to heaven by Learned & Godly men. Walk in it & you shall find rest to your souls.

CHAP. LVII.

II. U S E.

S*Secondly*, for reprehension of three sorts; *First*, of such as will admit no standing in the wayes, no asking, search or tryall. The Church of *Rome* absolutely prohibits all her children *expostulations*, none may question her Doctrines, nor search for the truth of that she proposeth, but by an implicit faith, must take all at a Venture, fearing a search would display her painted face, descry her corruptions & make her lovers forsake her. Yet such a proud imperious mistress, is that self-conceited *Papacie*, as to enjoin the world silence; if the chief *Bishop* thereof should so mistake his way as to go & lead thousands to hell, none may say to him, Sir what way is this you goe, what Doctrine is this you now teach, or why doe you doe so? He cannot away with enquiries; directly contrary to this command of the Lord by the Prophet, *Stand in the wayes & ask for the old-way!* Contrary to the Doctrine & practice of the Primitive Church; as may be seen in *Tertullian*, *lib. de prescrip. adver. sheres. cap. 9. 10. 11.* All purposedly of this argument, to prove the necessity of seeking for that truth Christ proposed to be received

ved by all nations; asking not of strangers but men acquainted with the true rule of faith. So also in *Athanasius* (Tom. 2.)
 „ No man, saith he, may be ignorant of the *Roman* laws
 „ whereby *Cæsar* is served, why then should men be ignorant
 „ of the laws & way whereby God should be & is served, &
 „ heaven sought? Let that Doctrine ever be suspected that
 refuseth tryall. The true Eagle will endure the Sun, & gold
 the touchstone. *Secondly*, of such as know it not only for
 want of asking; the greatest part of our ignorant communitie,
 know not why they were born, to what end sent into this
 world or what shall become of them after death: They
 know not what they are doing nor where they are going.
 Few enquire or shew any desire after heaven; they see not
 the lustre of the pearl of price; heaven is to them as a mine of
 gold covered with earth & rubbish, or as a bed of Rubies
 covered with sand. If a man be travelling a long journey,
 the place he designs is ever in his mind, he longs to be there
 & enquires often concerning his way. You are going for
 heaven, a long journey, an hard way to hit, many turnings
 to be met with & more enemies, let the place be still in your
 thoughts, every step you tread, tends thitherwards: If any
 would seduce you to wickednes, idlenes. mispence of time,
 say, you are bound for heaven & may not stay: ask frequently,
 of every one you meet having Gods mark in the forehead,
This I beleeve, thus I Live: Sirs, tell me, am I in
 the right way to heaven? *Thirdly*, of such as know it, but
 walk not in it: they turn into by-paths; O dreadfull
 folly! they know the way to rest, but for a little foolish
 pleasure, take that path that leads to the burning Lake.
 Many Papists, I doubt not know the deadly errors of their
 Church, yet lest they should be thought to have gone astray
 so long & by returning condemne their Ancestors, they
 put it off; not considering, to continue in, is far worse
 than to begin an error, & to retract, far more honourable,
 than to begin an untruth, Men cannot but know, (such
 hath been the abundance of meanes) that *Drunkennes*, whether
Civil in sipping, *Cruel* in making others drunk, or *Beastial*
 in suppressing reason; drinking destructive healths of full
 K 2 cups,

148 *The ol Religion: or a Guide*

cups, with bare heads, bowed knees, beastly lusts, thought in the heart, spoken with the tongue, acted with the body; fornication, adultery, incest &c. that Symonie, non relidencie (dear companions, seldome parted), oppression, strange oathes, & that far more strange attire, which *English* people (Apes of the doting world) use now adaies; that gaming & taking of bribes to pervert justice, &c. are new paths, no part of *the good-old-way*: yet they dare walk in them & pretend a vain-hope for heaven in the end.

Men cannot but know that the Religion taught by Christ & his Apostles is the *old* religion; to abstain from wickednes & wicked company; to live a holy, sober, chaste, religious life, delighting often to hear Gods word, omitting no occasion to doe good, is to walk in *the good-old-way*, that leads to rest; Yet being themselves out of this way, & lovingly invited to it by carefull Pastors, their answer is like this of the Jewes, at least in practice, *We will not walk in it*. The reason is, they love the praise of men; more than the praise of God; the fading & toilsome pleasures of this bitter world, above the sweet, joyfull & lasting rest of heaven; O consider this, all you that forget God, not knowing *the good-old-way* for want of asking, or knowing it, convinc'd in Conscience & not walking, in it. Consider this I beseech you, lest God destroy when there is none to deliver; as you desire rest to your souls in *Abrahams bosome* after death; returne speedily to walk more circumspectly, let nothing detain or keep you back.

Object. Some one or other may say, hereby I perceive more than ever I did before, & find my self to have gone astray; either for opinion, practice or both, I have gone in a wrong way so long, I fear me it is too late to return, what shall I doe?

A. This is heavie news; after one hath travelled many dayes, weeks, years, in some hope, to hear he hath all this while gone out of his way. Yet if you will now be ruled, all this may be helpt, Hearken O man; art thou sensible of thine error? hast thou a desire to get into the *good-old-way*? blest the Lord for these motions; *Quench not the spirit*; obey

obey thy Guid ; return thou must & that by weeping Crofs ; run to the rule , reform thy life , *univerſally* , God will receive thee. *Iſa. 1. 18. Come let us reaſon together ſaith the Lord , though your ſins be as ſcarlet &c.* Go no further aſtray , triſle out no more time , looſe nothing of that which is ſo precious , if thou wilt return , *Now , return to me , ſaith the Lord ;* who will have compaſſion , entertain & help thee forwards , to overtake them , it may be , who are gone far before. Let *Papiſts* proteſt heartily , but againſt the errors & new-coyn'd Doctrines of the *Roman Church* ; Let *Proteſtants* deteſt their luke-warm-temporizing neutralitie & be valiant in Gods Cauſe for the reformation of abuſes ; Let the Drunkard live ſoberly , the wanton chaſtly , the proud humbly , the Covetous contentedly , the profane religiously , keep the *Lord Day* holily , frequent *his* ordinances duely & reverently , praſtiſe pietie conſcionably , & God will bring your ſouls to reſt in fulneſs of time. But if you ſtill ſtop your ears , be ſtubborn & will not return , when God calls ; know , you ſhall not be ſaved ; walking *in the way with ſinners* , you muſt receive your portion with *Hypocrites* ; *Pſal. 9. 17.* O that men would timely conſider this & be wiſe : *ſeek the Lord while he may be found , call upon him whileſt he is neer.* Make hay , whileſt the Sun is ſhining. Remember , the ſufferings of eternall torments , are but the iſſue of the ſlightings of eternall reſt.

III. U S E.

Thirdly , here is matter of comfort to all ſuch , as fearing God , deſire nothing more than to know , & knowing , to walk in the *old-good-way* , both for Doctrine & manners ! Lay before you theſe imperfect directions , which are thus collected for your good ; with this aſſurance ; obſerving them with reference to the rule , you ſhall find *reſt to your ſouls* : the ſeeds-time of a pious life will uſher in the ſun-ſhine harveſt of a peacefull death. The reward is not here ſet down as *conjecturall* only , for which you might hope well , but as *certain*. Walking in this way , obſerving theſe rules , you may & will be aſſured in ſome good meaſure of ſalva-

tion; he hath spoken it, whose future promises are present truths, you shall find rest to your souls. Which might stop the mouthes of all *Atheisticall-Christians*, amongst us, who deriding Professors, teachers & practitioners of religion in the power thereof, tauntingly say, as some did in the dayes of Malachy, *what profit is it to walk mournfully before the Lord & so strictly to keep his wayes?*

No man serves God in vain. Lo here is the reward, *Rest to the Soul* after death, more worth than all the pleasures & treasures of the world: for it is the same which God hath for himself, consisting in the vision, possession & fruition of that divince face, which maketh up all the happines (2 Cor. 5. 1.) as was noted before. Cast not away therefore your confidence which hath great recompence of reward, which is lifted up above, so high as God himself, above the tracts of Sun and time

However vile persons (like blind men that cannot judge of rich & curious embroideries) delight to stile this *walking with God* by the strange names of Puritanisme, singularity, fanaticism, or new-fangled curiositie: wise men I am sure, though but worldly-wise, who know what they read & understand what they say, can call it nothing but the profession & practice of *Old Christianitie*. Neither doe I find how any can be saved, but such Professors, such Practitioners; I mean not young Novices, or hair brain'd phantasticks that furiously profess & maintain they know not what, or why; but such as upon good grounds & saving knowledg, doe eschew all evil & desire to keep a good Conscience in all things towards all men, according to Gods word; they are & have been ever esteemed the best Christians in the world. O what a comfort will it be, when you can say with *Hezekiah* Remember O Lord I beseech thee how I have walked before thee in truth, with a perfect heart, & have done that which is good in thy sight. And with *Paul*, I have fought a good fight, I have finished my course; I have kept the faith; henceforth there is layd up for me a Crown of righteousness &c. And on the bed of death, can commit your souls, into the hands of the Lord Jesus as a Saviour, to receive eternall rest?

rest? a thought whereof will make us resolve that nothing shall separate us from the sincere service & heartie love of God in Christ.

CHAP. LVIII.

L *Ably*, pray unto the Lord when you read these *Directions*, to bless them unto you. And whoever you be that meet with these lines, Papists or Protestants, I must also entreat & charge you, as you tender your salvation, all excuses & Papal prohibitions set aside, to examine the wayes, walk in none without *tryall*; *Prove all things* by Gods Word, *hold fast that which is good*, ask for the *old-way*. Many up & down the Countrey are partly perswaded that the Popish religion, is the *ola*-religion, the true way to heaven. Nothing more shall be added to disprove that principle only take this one position, delivered impartially & sincerely, *viz*; That the religion of the present Church of Rome as it was establisht in the Council of *Trent* & now maintained & taught, is not *the old-good-way*; the truly *old* religion taught by Christ & his Apostles, received by the primitive Church; wherein & for which many Martyrs lived & died. Those points wherein thy now differ from the Reformed Church, were never generally held, or taken for part of the Catholike faith

This premised & promising my self success in obtaining your assent to that which is so profitable & just, I proceed to the designe of this conclusive Chapter of discourse, which is two fold, *viz*:

First, to *Dehort* from Poperie, wherewith some have been long beguiled & strangely deluded; Reasons urging this dehoration are many, why now they should leave societie with the Church of Rome,

First, because they were baptized in the faith of this part of the Catholik Church within *England*; to which they owe more obedience with reference to the rule, than to any forreign societie: of which vow & bond no dispensation can release them.

Secondly, because the Church of Rome hath erred grossly both in faith & manners; from the head to the feet; as is acknowledged almost by all writers on every side. The greatest hereticks while they taught veiled with sheeps clothing were followed; but displaying their errors, openly manifesting themselves to be wolves, were still forsaken. No more is desired here. Love what is truly antient in her, hate only her *Anti-Christian* novelties.

Thirdly, because all Papists, being zealous Professors of their religion, must of necessity be Idolaters; in worshipping Images, of God & Christ with the same worship due unto the persons, Relicks & every consecrated host, as the naturall body of Christ; which certainly it is not, but in sacramentall signification only; now an Idolater without speciall repentance cannot be saved.

Fourthly, because the cheifest of them doe distrust their own cause; not daring to bring it to the touchstone. Which may easily be perceived, while they forbid the reading of the Scripture; when God himself hath commanded the reading of it, to all, by all; restraining people from the works & writings of adverse parties, lest the truth should appear, their errors be detected.

Fifthly, because the Church of Rome now does plainly appear the undoubted seat of Anti-Christ; as in the *Revelation* to *S. John* it was foretold, it should be. And so the Fathers expound it, as may be seen in *Tertul. lib. de cult. fœm. c. 12. lib. 3. advers. Marc. c. 13. Hierom. Epist. ad Algaf. q. 11. August. lib. 18. de Civit. Dej. c. 2. &c.* *Adventine* in his *Annals* saith, that when *Hildebrand* began to reign, calling himself *Universall Bishop*, then did Anti-Christ appear, & that all good men did then say no less. The Emperors souldiers, once after invading Rome, did ordinarily call the Bishop *Anti-Christ*. *Bellarmino (lib. de Rom. Pontif. cap. 2.)* acknowledges, that by *Babylon* in the *Revelation* Rome is meant. If then that See be the seat of Anti-Christ, & succeeding Bishops since *Hildebrand*, make up that body, as some Emperours, divers Bishops in Synods & publick assemblies, many Historians, with the most holy & learned

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Divines in the Christian world, have been & are of opinion; fear to stay, lest you perish with them. *Revel. 18. 4. Come out of her my people, be not partakers of her sins &c.*

Sixthly, because all or most of their dangerous points, wherein they now dissent from the *English Church*, are not found in the word of God, as it is published & translated by the best *Rabbins, Hebricians*, either of theirs or ours. As appears out of that of *Munster, Pagnin, Arias Montanus, Junius & Tremelius &c.* Neither have they been taught nor defined by the antient Fathers, nor generall Councils for eight hundred or a thousand years after Christ, in that manner & to that end they now are in the *Roman Church*. New articles & points of faith, are called *strange Gods*, in the Old Testament. *Vincentius Lyrinensis* (c. 32.) makes it a note of the true Church, to change or alter nothing in points of faith. She may as easie make a new God as a new article of faith. Yet how many hath the Church of *Rome* made within the compasse of some few years?

Seventhly, because, that they who continue still in that way, walking in the strictest manner as they are taught, yet by the Doctrine of that Church, they can have no assurance of salvation, nor certainty of rest after death, to your souls. Therefore it is not the *old-good-way* of the Lord, wherein whosoever walks, shall certainly find rest to the soul. Whence I argue thus,

To walkers in the old-good-way of the Lord, rest is certain, they may & ought to be assured of salvation.

But Papists observing every thing their Church requires, both for faith & manners, can have no such certainty or assurance, as the Lord here promiseth.

Therefore it is not the old-good-way. Answer or yield.

Eighthly. because of the testimonie of divers learned men left behind & published by them, at or before the hour of death, *Hasenmullerus* relates the confession of two Papists whereof he was a present ear-witness (*Vid. Cham. Epist. Jes. p. 124.*) One of *Franciscus Turrianus*, wishing he had never read that confession called *Augustana*, against which he had writ; nor the answer of *Antonie Sadeel* in defence

the reof. The reason was, it had made him doubtfull what to hold, or which way to goe. God I see (said he) assures me of mercy & comfort if I forsake Rome; *sed ego senex, hinc exire non possum*; being old could not remove in body; in mind he might & doubtles did. Another, of one called *Fryar John*, who forsaking the profession of the gospel to be a Jesuit, at the hour of death could find no comfort, nor rest, no assurance of heaven but the contrary: the Fathers of that societie, comming according to their accustomed manner, to visit & comfort, found him dejected, & promised him, Masses, indulgences, suffrages, Pardons, & the merits of all the Saints; shewed him the Cross, Rosaries, Grains, Images & the consecrated host &c. To whom the sick man replied, away with all these; because I have beleev'd & trusted in such trash, I shall now be damn'd. To whom *Hasenmullerius* answered, beleev in Jesus Christ, lay hold on his merits, he is an alsufficient Saviour. I did once beleev in him (said the Jesuit) but after, wickedly forsook & denied him, & now of a *saving Jesus*, he is made unto me a *condemning Judg*: I cannot be saved. These being duely considered, may move affection by Gods blessing, to obey the dehoration.

Secondly, it is to *exhort* all, in the name of the Lord Jesus & by the tender mercies of our God, now at length to embrace his truth; yet not without *examination*. Doe nothing without some ground to warrant. Distast no truth, nor receive any only because of men, (what man builds may by men be pul'd down again), but because the Lord so wills. Wash the impure fountain of your hearts from the love of all sin & idolatry; turne in to *the good-old-way* from whence you have departed. This is all the comfort a poor soul can reap, after a fearful straying, upon repentance to be accepted. Beleev not Satan, the world, nor your own flesh; they will deceive you with a seeming pleasant bait, covering an infected hook. Beleev not Preists & Jesuits in their ordinarie manner of teaching, beside, yea, contrarie to the word of God. Herein they are Agents for Anti-Christ. There is no truth in their forged traditions, lying legends & childish
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toies, If their words & practices could by you be compared with the word of God & practice of the Primitive Church, you could, you would say no less. Nay, many of their own have publisht so much to all the world: which first moved Christian Princes to shake off that slavish yoke, to flee that Egyptian darknes, & with speed to get out of that dangerous path. Hast, hast after them as you desire to be saved. Perfer not noveltie to Antiquitie, Particularitie to Universalitie; the faction of a few, to the consent of all. If you reply, the way here described is accounted new & hereticall; ours the old? So was *St. Pauls way*, *Acts 17. 19.* *May we know what this new Doctrine is, whereof thou speakest?* The preaching of Christ & practice of Christian pietie is esteemed new, because the most have not been, nor are acquainted with it. Mens calling it so, makes it not so. Enquire not what it is called; Commonly the best things hear worst; but what it is, lay them both to the rule; what is agreeable thereunto in both, receive; what dissents, reject in both. Follow us as we follow Christ, in affection, though not in perfection; striving against our naturall corruptions, as wearie swimmers gasping for breath, doe against the boisterous waves & winds, keeping our hearts, tongue & eyes with all diligence, watching over all our wayes & so walking on softly, not without many fears & doubtings towards our desired rest.

Let not, ô let not the love you beare to the very name of the *Roman Church*, cause you greedily to swallow down those new dregs of poison, she hath distill'd into the cup of her fornication. You are led like sheep, but your masters know it is to the slaughter. Turn, return, get out of their claws, or els you dye. That way leads not to rest. Whosoever puts such confidence in the Popes power, as they teach silly men & women to doe, looses his part in Christ. Before your glasse be run, your journey ended & the stroke given, while the day of grace lasteth, once more be entreated in the tender mercies of our God in *Jesus Christ*, to stand up & listen attentively, it is a message! from God for the recalling & saving of some souls, I hope; & with it I shall end, as I began,

Thus

156 *The old Religion: or a Guide.*

Thus saith the Lord, stand ye in the wayes & see & ask for the old paths, where is the good way, & walk in it, & you shall find rest for your souls.

To this blessed God; to God the Father, Son & holy Spirit, the sacred, trinity of persons in the incomprehensible unity of essence, be given of the whole Church, for this & all other his mercies, all praise, honour & glory, henceforth & for ever. *Amen!*

I humbly submit all to the blessing of God,
the judgment of the true Church, & censure
of the learned.

*the way of righteousness is life, & in the path-way
thereof, there is no death. • Prov. 12. 28.*



